

*A Probe Theologicall:*  
OR,  
**THE FIRST PART**  
**OF THE CHRISTIAN**  
**PASTORS PROOFE OF**  
his learned Parishioners  
*Faith.*

**WHEREIN IS HANDLED, THE**  
**DOCTRINE OF THE LAW FOR**  
the knowledge of it, with such profitable  
*questions, as aptly fall in at every*  
*branch of the Law.*

By OSMUND LAKE, Minister of the word of  
God, at Ringwood in Hamshire.

I. JOHN 5. 3.  
*For this is the love of God, that we keepe his commandements:*  
*and his commandements are not burdenous.*



AT LONDON  
Imprinted for *W*illiam Leake.  
1612.



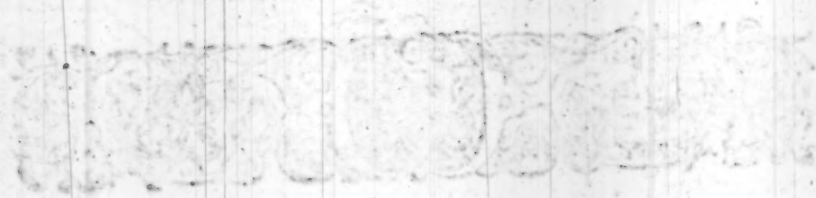
OF  
THE FIRST PART  
OF THE CHRISTIAN  
PASTOR'S PROOF OF

WHICH IS HANDLED THE  
DOCTRINE OF THE LAW FOR  
the knowledge of a Christian  
pastor, and his flock  
in general.

By Oswald Lake, Minister of the word of  
God.



Printed by J. Sturges, at the University Press, Cambridge.



AT LONDON  
Printed for W. Sturges  
1812.



TO THE RIGHT RE-  
VEREND FATHER IN

CHRIST, ROBERT BENNET, LORD

Bishop of Hereford, his very good Lord,

Grace mercie and peace be multi-  
plied euerclastingly,



When I first began to set pen to the working out of this Probe Theologicall, (right Reuerend Father in God) my meaning was not, to produce it into the bignesse of this volume: but onely to goe forward in the nature of a Catechisme, to trie the People of my charge; besides the ordinarie, with questions and answers to points most needfull to be knowne, for their further furnishing with knowledge of things pertaining to Religion; and for the due preparation of their hearts, to the sacred Supper of the Lord, as the matter I begin at. Howbeit in the forme of method, which I fell into by occasion of one doctrine thrusting in upon the necke of another, as it pleased the Lord in mercie to minister grace, and suggest matter, vnto my weakenesse and unworthynesse, both vpon mine owne meditations, and vpon the reading of other mens trauailes, which fairely pointed me, to what I might fit, without their own words, to my purpose and assumed argument: I felt the trueth of that in my selfe, which our Saviour often gaue promise of [\* Habenti dabitur:] for after he had of his goodnesse giuen me, first, the desire to profit in my Ministerie: secondly, some measure of gift, to profit withall among my People: thirdly, a minde, to profit others abroad, and that in this kinde of writing, to wit,

\* Matth. 13. 12.  
Mark. 4. 25.  
Luk. 8. 18. & 19.  
26.



## The Epistle Dedicatorie.

and lastly, a competencie to bestow time on both, without neglect of either: what I found not in my selfe to performe each with, that I perceined in euery step of my, speaking there, and enditing here, to be so cast vnto me, as That hath gone currently enough in the uttering, to the worke it serued for; and This multiplied, in the setting downe, to the bignesse of this booke, yea, and out of it extracted, from some important matters, three other Treatises, of things Indifferent; of Christs Descension; and of Vsurie: each of them holding the bignesse of a booke, not vnnecessarie to be looked vpon, if the Lord might be pleased to make way for their passing abroad; and giue desire vnto men with vpright hearts to peruse them. What I haue in them all handled, their senerall titles Will shew, when they shall in their times, vpon the acceptation for sale of this, appeare. How I haue done it, let the Reader iudge, when he shall the one or the other in loue and diligence peruse; and if well, reckon it to the Lords grace, and giue him the praise; if otherwise, impute it to my weakenesse, and giue me the pardon, as vnto him due, that nothing lesse meaneth, then ought to deliuer, that is unsound for the soule of man to stay vpon: and nothing more desireth then to be enformed of better thoughts, if any here come from me, to bee corrected. What soeuer it is, that the Lord hath enabled me vnto in the penning of this Probe, for that vse, which by his grace I only aime at, and others may put it to, the good, to wit, of all; and his glory, in all; the oldnesse of my loue, still bolden in, and neuer to be worne out of mine heart, to your person, euermore so louing and beneficiall to me and mine; and the dutie of my reuerence to your place, a father of such grauitie and fidelity in the Church; haue moued me to offer and represent it vnto your Lordship, both as a testimonie, of that my neuer-failing loue, to you ward remembred; and also as a subiect, which your loue vnto the truth, and for thats sake, vnto me in the Lord, may worke vpon, for the approbation and commendation thereof vnto the Church, for the good of her children, thereby to grow more and more in knowledge, both of the truth, from the spirit of truth derined, with approbation fast cleauing

## The Epistle Dedicatorie.

uing to it: and of the lye, from the spirit of the Romane lye gullied-out, with detestation fast running from it. An handle is here wrought out vnto both; as I doubt not, but the unpartiall, much more the faithfull heart shall find, will hee but spare leisure to consideration in the suruiewing. And yet dare I not promise it security from the carping tongue, which euermore snappeth at the best things, either of enuie, because himselfe being rude, cannot come neare them in his emulation; or of malice, because himselfe being wicked, hee cannot brooke them in their goodnesse. The best that may bee promised it, is the countenance of good and worthie men, whose liking of ought, commended vnto them, & seeme to bee vnto the truth consonant, for faith or good life, in any tolerable kind of setting forth, neither enuie will dare set awry the mouth; nor malice prepare the doggish tooth against. This solace, tooke I, no lesse gladly then aduisedly, deliberation to vpspeeke at your Lordships hands; whose learning, for iudgement of; loue for enclining to; and authority, for setting credit vpon, things offered to censure and approbation; haue made me in the confidence of infallible truth, through Gods blessing, in this work laboured vnto; and in the conscience of yeelding all praise vnto God, for euery good syllable; and all readinesse to renounce any vntruth, euen of the fairest hevd for probabilitie, if any such (which my heart is not priuie to) be made out of the Scriptures, vnto my sight manifest, to referre vnto your iudgement; to cast vpon your loue; and to let stand or fall by your authority, whatsoeuer in this booke I haue made choice of your Lordship to dedicate it vnto. Vnder expectation of this blessing from the Lord, through his holy spirit alluring hearts to the loue of; and through your godly hand, casting the counter of your testimonie to, the truth herein trauelled about; strouen for; and deliuered out: as for my part I thus offer it to the publike view, by many thereunto perswaded, for the utility it might bring to the Church: so, for the rest, most humbly I betake both the cause vnto his grace. for the further working, and building forward of the glorious kingdome of his deere sonne, by his holy meanes: and also

your



## The Epistle Dedicatorie.

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your



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your Lordship vnto his heauenly protection, and further accomplishment of all healthfull graces, to this, and the next life pertaining, with that vertuous gentlewoman your wife by name, Whom much desirous I am in all good will, by your words for, and from me to be commended vnto, and no lesse to be still holden, as one

Vnto your Lorship, in all louing sort,  
for all duties in the Lord Iesus,  
addicted:

OSMVND LAKE.





# A CHRISTIAN

## PASTORS PROOFE OF

### his Parishioners Faith.

#### CHAP. I.

Pastor.

S. I.



*How art comming, I understand, to the Lords Table: but tell me, I pray, what for, and how, thou comcest thither?*

*Parishioner.* I make thither, for the first point of thy question, to receiue the bodie and blood of Iesus Christ my Sauour, vnder the Sacrament of bread and wine.

2 *Past.* *Are not the bread and wine the verie bodie and blood of Christ?*

*Par.* To mine outward <sup>a</sup> senses they be not, to mine inward <sup>b</sup> faith they be.

3 *Past.* *Why be they not to thine outward senses?*

*Par.* Because I see, feele and taste them to be creatures of common vse for ordinarie food, keeping their owne substance without change.

*Past.* *But be they heere no more, then they be in their common vse?*

*Par.* Yes, because they be <sup>c</sup> appointed to this holy office, to be tokens and pledges of Christs bodie and blood, they be not common vnto me, but holy in respect of their present vse, and during the action.

*Past.* *Who appointed them so?*

B

*Par.*

<sup>a</sup> Luke 24.39.

<sup>b</sup> Hebr. 11.1.

<sup>c</sup> Luke 22.19.



d 1. Cor. 11. 23.

*Par.* d Christ at his last Supper, who onely is the ap-  
pointer of Sacraments.

4 *Past.* How be they to thine inward faith?

*Par.* Faith, which is my spirituall eye, hand and mouth,  
doth assure me, that Christ, who calleth them his bodie  
and blood, is as effectuall a nourishment, and as neere-  
ly ioyned to my soule for euerlasting life, as be the signes  
vnto my bodie for present life.

5 *Past.* Then it is thy faith and not thy teeth, that feed in  
this Sacrament vpon Christs bodie and blood.

e Hebr. 11. 6.

*Par.* It is so: for as e without faith it is vnpossible to please  
God; because Christ is wanting: so is it without faith vn-  
possible to liue, because Christ, the only food of life, can-  
not otherwise be fed on.

6 *Past.* Tell me, What benefit hast thou from Christs bo-  
die and blood thus receined?

*Par.* All that euer Christ is able to make me good for  
eternall saluation.

*Past.* And what hath he made thee good to that purpose?

f 1. Cor. 1. 30.

*Par.* As the Scripture saith f *Wisedome*, which is my  
faith, to know both God and him aright by: *Redemption*  
from the curse of the Law, Satan and hell: *Iustification*  
from all my sinnes vnto perfect righteousness: and *Sancti-*  
*fication* by his holy Spirit, whereby I become a new crea-  
ture, dead vnto sinne, and quicke vnto holinesse.

7 *Past.* Art thou desirous indeed to be thus partaker of  
him?

*Par.* In vaine should I else, and like an hypocrite, come  
either to the Word, or this Sacrament, to taste of him.

*Past.* What maketh thee so to desire him?

g Matth. 11. 28.

*Par.* Not only his graciousnes that biddeth me g come,  
and promiseth me life, but also the necessity, which I feele  
of h perishing without him.

h John 3. 18.

8 *Past.* What is it that hath cast this necessity vpon thee?

i Psalme 51. 5.

*Par.* Sinne, not only that i birth-poison drawne from  
*Adam*, which is the corruption of my whole nature, and  
the decay of Gods Image, where after he k made me in  
innocencie,

k Genes. 1. 27.

innocencie, wisdom and all soundnes of perfection: but also those wickednesses, which daily I fall into by thought, word and deed.

Past. *And what harme doth this sinne bring thee?*

Par. Death, which is the <sup>1</sup> Reward of it, not this onely which is a sundring of the soule from the bodie for a time, but the second death also, that is to say, eternall damnation, which is a separation of bodie and soule from the enioying of Gods most gracious and blessed presence, with a dreadfull hell of torments in conscience for euer.

<sup>1</sup> Rom. 6. 23.

9 Past. *But art thou then infected with sinne?*

Par. Should I say no, I should both lie against Gods truth, and the daily experience of his children, and reason also would reprove me.

10 Past. *Why, what saith the truth of God?*

Par. <sup>m</sup> All men haue sinned, and are deprivied of the glorie of God: and <sup>n</sup> God hath shut vp all in vnbeliefe, that he might haue mercie vpon all: and <sup>o</sup> if we say we haue no sinne, we deceiue our selues and there is no truth in vs. *And the very Righteous fall seuen times a day: and* Gen. 8. 21.

<sup>m</sup> Rom. 3. 9. 23.

<sup>n</sup> — 11. 32.

Gallath. 3. 12.

<sup>o</sup> 1. Iohn 1. 8.

Rom. 8. 22.

11 Past. *What sheweth the experience of Gods children?*

Par. I reade and see, how they daily *Groane* vnder the burden of their sinnes: long to be deliuered out of this bodie of sin: with all Humblenes confesse their sins, and craue continuall pardon for them.

12 Past. *How concludeth your Reason?*

Par. <sup>p</sup> Death is the *Hire* of sinne:

<sup>p</sup> Rom. 6. 23.

<sup>q</sup> All men die.

<sup>q</sup> 1. Cor. 15. 22.

*Ergo*, All men sinne. Now if all do sin, and so *Die*, I being a man must needs be in the number of sinners.

13 Past. *But how dost thou know sin, the doing whereof doth make thee a sinner?*

Par. By the glasse of Gods Law, which being looked into sheweth sinne, and so killeth: as being performed it bringeth perfect righteousness, and so life.

<sup>r</sup> Rom. 7. 7.



Past. Which callest thou the law of God?

Par. That which he delivered to the old Israelites by the hand of *Moses*, written in two Tables, containing the Decalogue or ten Commandements.



## CHAP. II.

### Of the Law in generall.

Pastor.

§. I. *Ehearse the same.*



Par. God spake all these words, saying, I am the Lord thy God, &c.

2 Past. To the enacting of this Decalogue, by the wisdom and iustice of God contrived, how many things do there belong?

Par. Two, the Publication, to haue it knowne; and the Ratification, or Authorising, to haue it obeyed by.

3 Past. In the Publication how must thou walke and behaue thy selfe?

Par. First, I must diligently trie out the knowledge of it; and then proue my disposition to it.

4 Past. In the first what must be done?

Par. I must looke into the scope and summe of the whole in generall, and then search out the true meaning of each part in seuerall.

5 Past. What is the scope of the Law in generall?

Par. As it were a glasse to shew sinne, and by it mans miserable condition, in the vnpossiblenesse of his corrupt nature, to attaine to the righteousness of it, and so condemning the sinner by his owne conscience, to set him helpelesse by it, that he may seeke remedie elsewhere: In which respect the Apostle calleth it, Our Schoole-master vnto Christ, the finisher of the Law in our behalves.

Galat. 3. 24.

6 Past.

6 Past. *What doth the Law of God in summe, or in a word, require at our hands?*

Par. Obedience, which is a willing subiection of the mind, consenting to the Law, that it is good, and faithfully labouring to liue after it, with sorow for failing in any iot of it.

7 Past. *What be the parts of this obedience?*

Par. Two: the one is inward, which God requireth immediately to himselfe: the other outward, which he will haue vnto men for his sake performed. Hereof is the distinction of the Law into two Tables, which our Saviour Christ hath briefly comprised in these two points, *Love God aboue all things, and thy neighbour as thy selfe.*

*Matth. 22. 37.*

8 Past. *How is God loued aboue all things?*

Par. When in all that he promiseth he is beleueed, and in all that he commandeth he is obeyed. For, as is our faith and obedience, so is our loue.

Past. *With what measure must thou so loue him?*

Par. With all my heart, soule, thought and strength, that is, whatsoeuer is within me or without me, euen to the losse of my life, goods and good name, all must yeeld to the Lords calling, whensoeuer he will make triall of my loue towards him.

9 Past. *What rule hast thou to loue thy neighbour by?*

Par. I must loue him as my selfe.

Past. *But how doth a man loue himselfe?*

Par. Without either faining, coldnesse, delay, or fainting: so must I my neighbour, from my heart, feruently, when and so long as occasion is giuen me.

10 Past. *Who is thy neighbour?*

Par. Not my friend onely or kinsman; but <sup>u</sup> whosoever, and of what countrie soeuer that wanteth my helpe; especially <sup>x</sup> he that is of the household of faith.

*<sup>u</sup> Luke 10. 29.  
&c.*

*<sup>x</sup> Galatb. 6. 10.*

11 Past. *To find out the true sense of each senerall law, how must thou do?*

Par. Sith the lawes be al either negative & prohibitory, or affirmatiue & mandatorie: trie out I must in the Ne-



gatiue, first the vnrighteousnesse forbidden, whether by committing it, or the semblable, or by omitting the contrarie: and next, the righteousness by equitie emplied: In the Affirmatiue, first the righteousness whether expressly, or collectiueley commanded; and then the vnrighteousnesse by consequence inferred.

12 Past. *What rule hast thou else?*

Par. To the thing bidden or forbidden, I must ioyne all causes of it, and all adioynts to it, as likewise bidden or forbidden. Neither must I stay on the externall word only, in word or deed, but draw the commandement to the very thoughts, entents, counsels and desires of the heart. For as God is the God and maker of the whole man, so will he be serued in the whole; and therefore giueth Law to the whole, for obedience in soule and body both, and that fully.



### CHAP. III.

#### *Of the first Law.*

Pastor.

S. I. **G**ive me them now particularly, with their severall meanings. Of the foure in the first Table, which is the former?

Par. I am the Lord thy God, which brought thee out of the land &c.

Past. *How many things hast thou in these words to observe?*

Par. Two, the Law, and the reason to it.

2 Past. *What speaketh the Law?*

Par. I am thy God, thou shalt haue none other.

Past. *Sub every branch, as hath been said, of the law of love,*

lone, both biddeth righteousness, and forbiddeth unrighteousnesse to be done: what is the righteousness which this law biddeth?

Par. To haue the Lord for our God only.

3 Past. Thou holdest then that there is a God?

Par. Else were I worse then euer was Pagan, how barbarous foeuer.

Past. But if some Atheist would deny it, how couldest thou conuince him?

Par. First, if the spirit of God did not reueale it to him, nor he giue credit to the word that teacheth it: I would send him to the y workmanship of heauen and earth, and proue him with the touch of his owne conscience, whether it<sup>z</sup> accused or excused him: I would aske him of the feare, which sometimes he falleth into at the rushing of a leafe, what other thing should cast him into it, saue a greater then himselfe of power to destroy him: and what is that but God?

<sup>y</sup> Rom. i. 20.

<sup>z</sup> — 2. 15.

4 Past. What is God?

Par. A Spirit Almighty, euerlasting and incomprehensible, the Author and preseruer of all; most wise, good, mercifull and righteous, three distinct persons in the vnitie of one God-head.

5 Past. Why is he called Lord?

Par. Because he is the Soueraigne Governour of heauen and earth, and all their hoste; of whom all the Kings of the earth do hold their Scepters.

6 Past. Why is he called God?

Par. Because as he hath his being of none but himselfe: so he giueth<sup>a</sup> being, lining and mouing vnto all, in himselfe.

<sup>a</sup> Act. 17. 18.

7 Past. Why our God?

Par. Because of the Couenant, which of his meere mercie he made with our<sup>b</sup> Fathers, and vs their Seed, to be our God, and to take vs for his people.

<sup>b</sup> Gen. 17. 7.

8 Past. How is he our God?

Par. Not only in the common benefit of creation; but



also in the speciall gift of eternall redemption, a shadow whereof that was, which he performed to the Israelites in their deliuerance out of Egypt.

9 Past. *What is it to haue him for our God?*

Par. Rightly to know him, and both truly and duely to worship him.

Past. *Why doest thou adde these adiuncts, truly and duely?*

Par. On the one side to shut out hypocrisie in lip-profession, and to bring in sinceritie in heart-confession: on the other side to exclude the merit of Iusticiaries, with all their traditions and wil-seruices, and to set in an ingenuous acknowledgement of vnprofitable seruice when all is done. Of the first it is that the Lord both <sup>c</sup> commandeth loue to be giuen him, with all the heart, soule, mind and strength, and also complaineth, <sup>d</sup> *This people draweth neere me with their lips, but their heart is far from me:* and that the Apostle condemneth some for hauing <sup>e</sup> godlines in shew, but denying the power thereof. Of the other it is that our Sauour saith, <sup>f</sup> *In vaine do they worship me, reaching for doctrine the precepts of men:* denounceth that <sup>g</sup> Fasters, Prayers and Almeners, that couet, so doing to be seene of men, <sup>h</sup> *haue their reward:* and pronounceth of the proud Pharisee, that he went away vniustified, and the penitent sinner was receiued.

10 Past. *How is he rightly knowne?*

Par. By the Scriptures, in which he hath reuealed himselfe sufficiently vnto vs.

Past. *Which callest thou the Scriptures?*

Par. The word of God written, containing the Canon of faith and good manners, registred in the volume of the old & new Testament, commonly called the Bible.

Past. *How hath God therein disclosed himselfe vnto vs?*

Par. Not only by speaking, as in old-age by <sup>i</sup> visions and dreames, and other apparitions: so in these latter daies by his <sup>k</sup> onely Sonne Christ, the <sup>l</sup> engrauen Image of his Person: but at all times by his wondrous workes, both of Iustice and also of Mercie.

Past.

<sup>c</sup> Deut. 6. 5.

<sup>d</sup> Isay 29. 13.

<sup>e</sup> 2. Tim. 3. 5.

<sup>f</sup> Marke 7. 7.

<sup>g</sup> Mat. 6. 2. 5. 16.

<sup>h</sup> Luke 18. 14.

<sup>i</sup> Hebr. 1. 1.

<sup>k</sup> — vers. 2.

<sup>l</sup> — vers. 3.

Past. But be the scriptures the only way to know God by?

Par. Not the only, but the safest.

Past. Why the safest?

Par. Because God of speciall grace hath inspired holymen with the full knowledge of his will concerning vs, and therein appointed to deliuer the same by writing vnto vs, to giue vs light in our darkenesse, and to be our ordinarie guide.

m 2. Pet. 1. 21.

2. Tim. 3. 16.

n Iohn 20. 31.

Rom. 15. 4.

Past. Be not the traditions of the Church as safe a way to know him by?

Par. Yes, of the true Church, because being the pillar of truth, it holdeth and teacheth nothing, but wel grounded vpon the Word; but mens traditions otherwise grounded, be dreames vaine and deceitfull. So the safest comes still from the Word.

o 1. Tim. 3. 15.

p Matth. 15. 9.

Past. What sayest thou then of Revelations, pretended to come from the same Spirit, which the Scriptures were inspired from?

Par. Let the Anabaptists & Papists with their itching eares, giuen ouer to the strong illusions of Satan, vanish away in the error of them: we know and receiue no rule to direct our faith or life by, saue onely the Lords Testament or Canon written.

q 2. Tim. 4. 3.

r 2. Thess. 2. 11.

II Past. Why be they not then the only way?

Par. They be no doubt to know him aright vnto saluation by: but God is also knowne by his workes.

Past. And is not the knowledge of God by his creatures, a right knowledge?

Par. Yes verily, in respect of God, and their reach, but in respect of man and his weaknesse, not.

Past. Why so?

Par. Because the creatures declare in deed, by the wisdom they be ordered by; the power they be fashioned by; the goodnesse they be for mans vse stayed and vpholden by; that there is a God: but in the rest, both for Gods true worship and mans saluation, they leaue man helpelesse, and yet excuselesse.

s Rom. 1. 20.

12 Past.



12 Past. *What is his true and due worship?*

Par. To acknowledge him, and to cleave vnto him.

13 Past. *Why is he to be acknowledged?*

Par. Because of his authoritie ouer all euery way, both by creation, preservation, and gouernment.

Past. *What is it to acknowledge him?*

Par. In heart to be perswaded, that he is not only the very true God, but the onely God, and the God of his people.

Past. *Vpon this acknowledgement, what vertue in vs should arise?*

Par. Daily praise and thankesgiuing for euerie thing receiued, whether bodily or ghostly.

Past. *Why daily?*

Par. Because no day passeth ouer our heads without taste of his goodnes and bountie, one way or other, as meanes of either life, whether good cast too, or hurtfull turned off.

14 Past. *Why is he to be cleaued vnto?*

Par. Because, as in him is all happinesse: so without him is all miserie: as in him, all holines to be vnto him accepted for: so without him, all vncleannesse to be from him reiected for.

Past. *What is it to cleave vnto him?*

Par. To labour to be made like vnto his image, that with him we may haue Fellowship.

15 Past. *But how may wee thus cleave vnto, and haue fellowship with him?*

Par. By faith, and her fruites.

Past. *What is faith?*

Par. A settled perswasion, and full assent of the heart, wrought by Gods Spirit through the word, vnto all the promises of God, touching the inheritance of eternall life by Christ that blessed Seed, purchased with assured trust, in the Lords good time, to inioy them all to his immortall glory.

Past. *How doth this faith ioyne vs in fellowship with God?*

Par.

<sup>c</sup> Rom. 8. 29.

<sup>u</sup> 1. Iohn 1. 3.

*Par.* It getteth and applieth Christ, the <sup>a</sup> end and per-  
former of the law vnto vs; by and for whose righteous-  
nes we please, and so be y brought and vnited vnto God  
through his Spirit, which <sup>a</sup> leadeth vs into all truth, and  
giueth vs <sup>a</sup> will and strength vnto all righteousness:

<sup>a</sup> Rom. 10. 4.

<sup>a</sup> 1. Pet. 3. 18.

<sup>a</sup> Iohn 16. 13.

<sup>a</sup> Phil. 2. 13.

<sup>b</sup> Part. 2.

c. 20. 5. 2.

16 *Past.* Of faith wee shall <sup>b</sup> hereafter see more in due  
place. What be her fruits in dutie to God-ward; for what  
she hath to her selfe-ward, will here also better be scene?

*Par.* To loue, feare, trust and call vpon him alone.

17 *Past.* Why is God to be loved?

*Par.* Because he is most good.

*Past.* How knowest thou that he is so?

*Par.* By sight thereof in others, and experience of it  
in my selfe: and it is written, <sup>c</sup> All the earth is full of his  
goodnesse.

<sup>c</sup> Psalm. 33. 5.

*Past.* What it is to loue God thou saidst before: What to-  
kens must thou giue me of thy loue to God?

*Par.* Next after mine affection within, I loue his word;  
make much of his seruants that bring it, tender the case  
of the poore, and embrace all that feare God; hating and  
abhorring the contrary.

18 *Past.* Why is he to be feared?

*Par.* Because he is most iust, and almightie.

*Past.* How knowest thou that?

*Par.* By his punishments vpon the wicked, many times  
strange and extraordinary: as in <sup>d</sup> Noahs flood, in the  
<sup>e</sup> destruction of Sodom, in the ouerthrow of the <sup>f</sup> Eryp-  
tians in the read Sea, and in the <sup>g</sup> casting out of the  
Gentiles.

<sup>d</sup> Genes. 6. 13.

<sup>e</sup> Genes. 19. 24.

<sup>f</sup> — 14. 27.

<sup>g</sup> Iosh. 12.

*Past.* What is it to feare God?

*Par.* To stand in a reuerent awe of his maiestie, loath  
to do any the least thing against his liking; not for dread  
of punishment onely, as do slaues, but of loue and good  
will, as doe children: and this is called, the <sup>h</sup> Beginning  
of wisdom.

<sup>h</sup> Psalm. 111. 10.

Prou. 9. 10.

*Past.* What tokens of this feare appeare in thee?

*Par.* When Satan or his workemen, stirre vp my lust  
vnto



vnto wickednesse, this feare, as a brazen wall, so penneth it in, as it breaketh not out; howsoever within me it struggle to get forth.

Past. *How commeth thou by this feare?*

Par. By a diligent consideration of his power, whereby he is able to saue or destroy, as examples doe shew, and by attentiu marking of his word, preached or read, which giueth out order and rules of this feare.

1. Psalm. 19.

vers. 7. 10. 12.

Past. *When is it to be sought for?*

Par. Whensoever the Lord openeth the doore there-to, by preaching, or priuat instructions, and giueth ablenesse, aptnesse, and desire to be taught.

Past. *But what if these meanes faile?*

Par. I must labour through Christ vnto the Father by <sup>k</sup> heauenly prayer for them.

<sup>k</sup> James 1. 5. 6.

19 Past. *Why is he to be trusted on?*

Par. Because he is most wise, to prouide well for me, most gracious to promise the bestowing of his good prouision vpon me; and most true of his word, to performe his promises vnto me; and most able, what hostilitie soeuer enuying or thwarting, to effect them for me.

Past. *How art thou sure of this?*

Par. The consideration of Gods nature, that knoweth, will and can doe, all that is good; the storie of his word, that sheweth his doings vnto others; the confession of his Saints, that haue found it euermore so; and mine owne experience, that abound with Gods mercies, doe make it vndoubted vnto me.

Past. *What is it to trust vpon God?*

Par. Both in wealth and woe to rest vpon his prouidence, with certaine security, that nothing, come it neuer so hurtfull or high, shall annoy vs; but turne rather to our <sup>m</sup> good.

12. Pet. 2. 9.

Psalm. 34. 19.

<sup>m</sup> Rom. 6. 28.

Past. *What vertues doe grow in men by this trust?*

Par. First, humblenesse of mind, whereby acknowledging to be in our selues neither worthinesse nor power to doe any good thing; we be so farre from presuming ei-

ther

ther vpon our selues rashly, or aboue others proudly, as after we haue vsed the ordinarie meanes by Gods word appointed, we <sup>n</sup>resigne vs vp wholly into his mercifull hands.

<sup>n</sup> Psalm. 31. 5.

Past. *What is the next?*

Par. Patience, whereby, because we know, who is the sender and handler of the euil, that we suffer, we hold out meekely, without either murmuring, reuolting or tempting of God.

Past. *Is there any other?*

Par. Yes: for after we be humbled to beare the crosse meekely, hope, as the onely <sup>o</sup>*Shut-ancker*, keepeth vs vp, and surely looketh for, as in time to come eternall life, which faith hath laid hold of in Iesus Christ: so in afflictions whether approching, or now cast on, either asswagement or deliuerance: and at all times whatsoeuer is expedient.

<sup>o</sup> Heb. 6. 19.

20 Past. *Why is God to be called vpon?*

Par. Not only for the causes, which hee is to bee loued, feared and trusted for: but also because all things do hang vpon his prouidence and disposing.

Past. *How is that to be knowne?*

Par. By the Scriptures that teach, how the <sup>p</sup>*ries of all doe wait vpon God*: and how God hath the very <sup>q</sup>*haire of our heads numbred*; yea, and hath the <sup>r</sup>*falling downe of sparrowes*, and the beautifying of the lilies in speciall regard. To say nothing either of the daily prayers and expectation of Gods children, the acknowledgement they make, that if hee withdraw <sup>s</sup>*breath or his countenance*, all things perish; and the speciall sauegard which in the <sup>t</sup>*sudden destructions of persons, cities, countries*, yea and of the whole world, they haue found; or of mine owne preservation hitherto, hauing fallen into many dangers.

<sup>p</sup> Psalm. 145. 15. 16

<sup>q</sup> Luke 12. 7.

<sup>r</sup> Mat. 10. 29.

— 6. 28.

<sup>s</sup> Psalm 104. 29.

<sup>t</sup> Genes. 19. 29.

— 7. 23.

Past. *When is he and for what to be praied to?*

Par. Not onely in aduersitie, for helpe or patience, and profiting by the rod: but also in prosperitie, for humbleness against pride, and wantonnesse in our selues; dis-  
daine



daine of our neighbours ; as also for the true and continuall feeling of Gods fauour against forgetfulnesse of his name, neglect of his seruice, and carnall securitie.

Past. *May none be called vpon but he ?*

<sup>u</sup> *Psalm. 50. 15.*

Par. None, except thou canst shew moe Gods besides him, that can heare and satisfie the desires of them that pray. Againe, it is a " worship peculiar vnto him ; and therefore cannot be conuied ouer to any creature without sacriledge.

Past. *Why then do the Papists teach vs to call vpon Saints and the virgin Marie by name ?*

Par. Because being led of the Spirit of Antichrist, they haue imagined, that we must in our suits vnto God, not presume to come neere to his Maiestie, without mediators to present our requests vnto him.

Past. *And whereto then serueth Christ ?*

Par. Him giue they the title of sole Mediatour vnto, by a distinction, acknowledging him to be the only Mediatour of Redemption, but not of Intercession.

Past. *But seeing the Saints behold our particular states in the face of God: Why may they not applie their requests vnto our particular necessities, and so be called vpon to that purpose ?*

<sup>x</sup> *Rom. 14. 23.*

<sup>y</sup> *Isai. 63. 16.*

<sup>z</sup> *Luke 16. 22.*

<sup>a</sup> *Apo. 6. 10.*

<sup>b</sup> — *Vers. 11.*

Par. That indeed is the sillie shift of the Papists, on the word vngrounded, without the which to doe any thing, it is <sup>x</sup> *sinne*. For where find they, that the soules of the righteous departed, haue an impression in them of all Gods secrefies touching man, to haue this or that mans cause by them before him patronized ? And were that absolute knowledge of particularities, out of Gods face shining true ; how could it be said in the Scriptures, <sup>y</sup> *Abraham hath not knowne vs ?* If not *Abraham*, into whose <sup>z</sup> *bosom*: a collection of all sanctified soules is made, much lesse any other. And why are the soules <sup>a</sup> crying vnder the Altar to haue their blood auenged ; bidden only to <sup>b</sup> abide the consummation of their brethren, and be contented with their long white robes ? Againe, seeing things

things here done be corporall, and Spirits haue no eies, to perceiue the representation of things bodily: if any such were possible to be had in the maiestie of a Spirit incomprehensible: what peruersenesse is it, to imagine a lie for prooffe of an vntruth? Lastly, seeing they can haue no knowledge in particular of our wants and miseries, but they must haue with all a compassion or fellow-feeling of the same: how may that agree with their diuine ioyes unperturbable?

<sup>c</sup> Luke 24.39.

<sup>d</sup> Apoc. 14.13.  
Wisd. 3.1.

21 Past. *Thou hast told mee of the righteousness in this Law required: What is now the unrighteousnesse forbidden?*

Par. Thou shalt haue none other Gods, but me.

Past. *Why are these words added, seeing the first words contained the commandement, and therefore implied the contrarie forbidden?*

Par. This onely Commandement hath both parts mandatorie and prohibitorie, as the ground and chiefe of all, expressed. The Lord therefore inculcating into the Israelites each part, both concerning the taking of him to be their God for his benefits sake towards them lately in one thing by name tasted of, & also touching other Gods, which mans frailtie maketh easie slips into; that the people might take the greater heed vnto it, in each branch so vrged and enforced. Much also it serueth to cut off the futtle conceites of time-seruers, who thinke it great and wise policie, to hold the true God for their God, and yet in case of necessity vnder idolatrous tyrants to cleaue also vnto idols.

22 Past. *What is it to haue other Gods besides the true God?*

Par. It lieth either in choice of things accepted for Gods; or in demeanure to the true God.

Past. *How in choice of things?*

Par. When the Lord gaue this law, seeing the pronenesse of man to fall away from the true God: he looked to the manner of the nations, among whom each people had



e 2. King. 23. 13.

f Ier. 51. 44.

g 1. King. 11. 7.

h 1. Sam. 5. 2. 7.

i 2. King. 1. 6.

k — 23. 13.

l Isai. 37. 38.

m 2. King. 5. 18.

had their feuerall God : as the Sidonians had their <sup>e</sup> *Ash-teroth* ; the Babylonians their <sup>f</sup> *Bel* ; the Ammonites their <sup>g</sup> *Milcom* ; the Philistines their <sup>h</sup> *Dagon* ; the Ecronites their <sup>i</sup> *Baalzebub* ; the Moabites their <sup>k</sup> *Chemosh* ; the Affirians their <sup>l</sup> *Nisroch* ; the Syrians their <sup>m</sup> *Rimmon* ; and what Nation had not their God peculiar : and therefore would, by enacting this Law, sequester his people from the Gentiles. That is to say ; Thou shalt not, as doe the Heathen, hunt about for gods to thy liking or fancie, but me alone for thy God shalt thou take.

*Past.* By this pronenes I see how the auerring both Iew and Christian, haue and bee worthily of God vnto their owne lusts abandoned for seeking to match the very Heathen, in hauing of Gods before the living God, as they had in multiplicitie.

*Par.* Very true ; and well saiest thou, in multiplicitie. For whensoever a step is made from the onely true God, because man cannot be without opinion of a God, for the naturall instinct thereof in him and the God, that he chooseth to serue, in Gods prouidence to shew him his vanitie failing, will betake him to another of better esteeme, and so from one to another restlessie trudge, till he haue found one for his turne ; which neuer yet will bee till hee bee vouchsafed the sight of the true God : needs must there grow a multiplicitie. And it is not vnknowne, that the Heathen, (as in some particulars hath now been shewed) had, as the Iewes once, and our Papists now, in conformitie with them, haue, this multiplicitie of gods, yea, and of goddesses too, euen according to the <sup>n</sup> number of their cities, as the Prophet complaineth, yea and of their houses, for they had their [*Lares familiares*] household Gods whom they serued. And the Romanes euermore the most idolatrous and superstitious, because they would haue no God of any Nation or Prouince, which Rome was then the Queene of, to be vnworshipped ; erected a Temple in Rome, called Pantheon, and dedicated it to all the Gods : which Temple the same Rome, now New <sup>o</sup> Babylon, sitting as <sup>p</sup> Queene by her eldest sonne and

<sup>n</sup> Ier. 2. 28.<sup>o</sup> Apoc. 17. 5.<sup>p</sup> — 18. 7.

and Duke of her dominions, obtained of *Phocas* the Emperour to be consecrated to all Saints, and called it All-hallowen Church, that no Saint might go vnserued: and as the Gentiles had their *ἀγιάσις*, or *Deification*, by putting this or that great benefactor into the number of the Gods by the decree of the Senate: so haue our Papists, by the decree of the Pope and his Cardinals their canonization, by setting this or that man, for opinion of his counterfeit holinesse and miracles famous into the Saints Calendar. Hence God, as the Heathen then, and the Iewes in their time, so these now, hath giuen ouer into that leaudnesse of mind to commit wickednesse, which we read and see. And all this yet was, and is thought to be the greatest seruice, that the soule of man may by and for, be preserued and rewarded.

23 Past. *How haue wee other Gods by demeanure to the true God?*

Par. A true seruice done to the true God, is an holding of him to be his God, that so serueth him: so contrarie demeanure to the same God, is a shutting of him off to be his God, who so neglecteth him: and so consequently in the causes moouing, and effects wrought in his spirit so despising, an embracing and following of moe Gods.

24 Past. *How is this done?*

Par. By omitting the vertues before spoken of; or by committing the contrarie vices.

Past. *How by omitting?*

Par. When I neither learne to know him, and so am ignorant; nor seeke to worship him, and so am godlesse; neither acknowledging nor embracing him, neither by faith, nor by the fruits of it; neither thanking, louing, fearing, trusting nor calling vpon him.

Past. *These sinnes of omission, let me heare somewhat more plainly, in the qualitie of the persons faultie: and first who be they that loue not God entirely?*

Par. It were an endlesse matter to reckon them vp by  
C their

¶ A forme  
whereof see in  
Durands Ra-  
tionale diui-  
norum.

¶ Rom. 1. 26, 28.



their effects, either of neglect to God himselfe, to his word, to his children: or of cloasing with the world and their owne carnall appetites.

Past. *How to God himselfe?*

Par. When hearing his name blasphemed; his word by slaunders or leaud traductions, abused; his seruants for disgrace to the word through their ribs buffeted, or at least backbited, or reuiled: and hold my peace, for feare either to be counted a busie-bodie, a puritane, an hypocrite, or what other taunting termes are giuen to such as faith hath taught to<sup>s</sup> speake: and so preferre mine owne ease and reputation to Gods glory; the omission of this dutie is a sinne of none, or cold loue to God himselfe.

Past. *Why so?*

Par. Because whose loue should possesse my verie heart roote to be wholly swallowed vp of it; him I yeeld not so much vnto, as a man, yea often in corrupt affection will doe to his friend, by an enemy ill spoken of, or a seru-  
uant to his Master, by a foe ill entreated, in their hearing or sight.

Past. *What is the cause of this omission?*

Par. Either faint-heartednesse, for want of faith to Gods protection: or of coldnesse, for lacke both of zeale to Gods glorie in our selues, and of desire to imitate the boldnesse of Gods Spirit, working rebukes of vngodli-  
nesse in others.

25 Past. *Shew me some examples of this zeale to be imi-  
tated.*

Par. How was Moses mooued, when hee brake the two Tables vpon sight of the peoples idolatrie. How is Phinees praised for<sup>u</sup> killing of Zimri and Cosbi, taken together in adulterie? How zealous was Samuel in<sup>x</sup> hew-  
ing Agag, whom Saul had spared, in pieces? How Iehu, in y destroying Achabs house? What made the Prophets to reprove euen<sup>z</sup> Princes to their faces? What faire examples of true zeale appeare there in<sup>a</sup> Iohn Baptist;  
in

<sup>s</sup> Psalm. 116. 12.  
<sup>z</sup> Cor. 4. 13.

<sup>u</sup> Exod. 32. 19.

<sup>u</sup> Numb. 25. 8.

Psalm. 106. 30.

<sup>x</sup> 1. Sam. 15. 33.

<sup>y</sup> 2. King. 10. 11.

<sup>z</sup> 1. King. 18. 18.

<sup>a</sup> Mark. 6. 18.

in <sup>b</sup> Christ, and in his <sup>c</sup> Apostles?

Past. *How to his word?*

Par. When either I care not to heare or reade it: or being in place of exercise, either vnwillingly, or with flying thoughts, with wandring lookes, if not with slumbers, or by-talking, cumbredly, and so both waies vnfruitfully I sit at it: such an hearer, a slender louer. For <sup>d</sup> he, faith Christ, *that is of God, heareth Gods word*: But how can any be of God that loueth him not.

Past. *How to his children?*

Par. When so farre I am from pitying them in their wants (for then is the best triall of loue) made knowne vnto me, as, because I hate them, for their <sup>e</sup> vnlikenesse to my nature and studies, as by their sinceritie condemning my corruptions; I disdaine, threaten or beate them, with hand or tongue; making greater esteeme of open wicked ones, of cloase Papists, and of scoffing Atheists in salutations or entertainment, then of them. Men of such cariage are farre from louing of God; vnlesse that proverb be vntrue, Loue me and loue my hound; and as Christ wil object in that day, <sup>f</sup> Ye had done it to me, had ye done it to mine.

Past. *How by cloasing with the World?*

Par. When, sith Christs <sup>g</sup> Kingdom is not of this world, I seeke notwithstanding to be great in it, with maine desire hunt after the Pompe of it; <sup>h</sup> fashion my selfe to the daps and dandling of it, and gladly come at all becks, to do the works thereof, for the wages it vseth to giue. The man so wedded to the world hath small, either place, heart or leisure, to carrie any loue to God, that made and redeemed him.

Past. *And how farre is he off, that attendeth his owne lusts?*

Par. Euen as farre as <sup>i</sup> flesh and blood is from entring into the kingdome of heauen. As therefore the <sup>k</sup> Naturall man cannot see those things that are Gods; so can he not by consequent, loue God or his good things; being

<sup>b</sup> Luk 13.32.

<sup>c</sup> Act. 4.13.19.

<sup>d</sup> Iohn 8.47.

<sup>e</sup> 1. Pet. 4.4.

<sup>f</sup> Matth. 23.45.

<sup>g</sup> Iohn 18.36.

<sup>h</sup> Rom. 12.2.

<sup>i</sup> 1. Cor. 15.50.

<sup>k</sup> 1. Cor. 2.14.



<sup>1</sup> Rom. 8. 7.

<sup>m</sup> Psalm. 62. 10.

<sup>n</sup> Ephes. 5. 5.  
Col. 3. 5.

<sup>o</sup> Marke 10. 25.

<sup>P</sup> Rom. 13. 5.

<sup>q</sup> Deut. 13. 13.  
2. Sam. 20. 1.  
— 16. 7.

<sup>r</sup> Ierem. 17. 5.

I hatefull vnto him, as crossing his desires, and stopping the issues of his self-loue. Hereof is that hardnes (through custome accrued to this naturall corruption) of drawing from couetousnes (to say nothing of drūkennes or adulterous vncleannesse) such as haue once <sup>m</sup> set *their hearts vpon riches encreased*. For the vessell of their heart being full vp to the bung-hole of the loue of that liquor, leaues no place of thinking vpon God to loue him. For which cause the Scripture calleth this hatching of the heart vpon money, that is, couetousnesse, the very sinne of <sup>n</sup> *Idolatry*: and the example of the rich yong man, by our Sauiour tried, gaue matter to him and his Apostle to affirme, that <sup>o</sup> such shall with no lesse difficultie (saue that *all things are easie with God*) enter into Gods kingdome, then a Camell or cable-rope thorow a needles eye.

Past. *When is the feare of God omitted?*

Par. When I aduenture to do an vnlawful thing, without either looking to the Commandement, or dreading the punishment, when the Magistrates lawes restrayning not, I take boldnesse vnto sin: or if they touch me, I abstaine for feare more of the mulct, then of <sup>P</sup> *conscience*. Such is the life of all good-fellowes and pot-companions, of roisters and swaggerers (whom the Scripture may seeme to call <sup>q</sup> *children of Belial*, that is liuing without yoake, and making step to no good way) and of all such as in their actions weigh neither the meanes nor the ends, to enterprise them as of Gods allowance, and for his glorie; both which the feare of God would keepe them to. In a word, whatsoever either euill is done or forborne without thinking vpon God; or good is performed without assurance of Gods good will and pleasure for it: it maketh prooffe of the want of this feare.

Past. *How do men faile in trust to God-ward?*

Par. When either in distresse, meanes not appearing or not comming presently to hand, for reliefe, they think themselves forsaken: crie out for grieffe, and forgetting God, repaire to the <sup>r</sup> *arme of flesh*, their owne by filching

or

or fraud, if pouertie; or of other by <sup>f</sup> Magicke or Sooth-  
saying, if sicknesse or losse do annoy them: or hauing  
plentie, desire to haue more, to lay vp for a pinch or  
deere yeere; and not onely not heare the <sup>t</sup>poore mans  
moane, but shame not to vtter their distrustfull <sup>u</sup> care for  
a reason, that they will first see what they shall lacke  
themselues; when being in place of superioritie or go-  
uernment, they either gape after bribes; or of wringing  
out the fat of their tenants livings, if they be Land-lords,  
or of their neighbours commodities, if they be Officers,  
or mony-masters, thereby to encrease their store, or to  
<sup>x</sup> *set vp their houses*: whē through desire to be rich (which  
who so hath, because withall he *will be rich* quickly, he  
<sup>y</sup> *falleth into many temptations and snares of the diuell*) in  
occupations or trades, they either vtter bad stufte, or vse  
deceitfull sleights, in lights, weights or measure: men  
of these or the like parts, shew no tokens of trust in  
God.

*Past. How do men in innocation omit dutie?*

*Par.* When either wanting <sup>z</sup> faith, they pray not at all:  
or being faithfull are so ouer-mastered in their flesh of  
paine or grieve in sicknesse or losse, as oftentimes they  
forget God, wholly defixed on the sense of their an-  
guish; yea and seeking to the Physition, and to him lay-  
ing open the kind and place of their maladie, require his  
counsell for remedie; meane while forgetting as well the  
true cause, both meritorie, which is their sinne, and effi-  
cient principall which is their God, as also the ends of  
Gods chastisement, which among the rest is chiefly to  
make vs <sup>a</sup> flie vnto him, either to moderate his rod, or to  
giue patience, or, if his appointed time be come, to re-  
ceiue the soule vnto his mercie. But this is in many the  
last thing thought of, in whom soule-physicke there must  
begin, where the body-curer hath giue off. And then the  
sicke, if he haue sense or speech left him; or the circum-  
stants for him, as carelesse as he, send the Sexton to the  
Bell, and the boy to the Minister, to say a few prayers o-

<sup>f</sup> 1. Sam. 28. 7.

<sup>t</sup> Luke 16. 21.

<sup>u</sup> Matth. 6. 32.  
Iames 2. 16.

<sup>x</sup> Psalme 49. 11.

<sup>y</sup> 1. Tim. 6. 9.

<sup>z</sup> Rom. 10. 14.

<sup>a</sup> Psal. 50. 15.  
Ierem. 9. 12.



uer a senselesse blocke, that is, to giue a drench, as it were, to a dead horse, and spirituall comfort to an vncapable heart. Where such things are, small dutie is done by inuocation.

26 Past. *Of sinnes by omission thou hast largely spoken: deliuer now somewhat of sinnes by commission.*

*Par.* Contrary to this Law I cōmit, when I cōtemne or cast away the means to know God by; hold errors either ignorantly or wittingly; couenant or consult with diuels in forcery, enchātmēt or witchcraft; denie or doubt there is a God, as do Atheists; dissēble or reneague my religion to saue my selfe, as do Men-pleasers and Temporisers; acknowledge moe gods then one, or that true God otherwise, then he is in the word reuealed; renounce God and his word, and all fellowship with him, when I am vrged to confesse him before men, and so either hate him through vnbeliefe, doubting, distrusting or despairing of his goodnes, or despise him, not moued with his graces profered, or with his plagues menaced; but resting in carnall securitie, when trouble ariseth, seeke helpe at creatures; presume on mine owne strength or worthines, or if it faile, through impatiencie murmure against God, or rashly tempt him, or by crooked meanes, either superstitiously or impiously, with ſ neglect of Gods wisdom, promise or prouidence, labor the atchieving or auoiding of good or euill. When I trust in the encrease of my riches, wishing and studying the multiplication thereof, crie <sup>b</sup> *rest to my soule* with that Foole in the Gospell; am vnthankfull for either the good I haue gotten, or the euill I haue escaped. Finally, when I preferre creatures either afore, or ioyntly with God; pray vnto Saints; contemne Gods Maiestie, or feare the threatnings of worldly things, as the <sup>c</sup> constitutions of the heauenly bodies, the power of man or beast, aboue or together with him to do vnlawfull things. The man of these and the like things culpable is, in the practise of each seuerall impietie, an hauer of others gods in ſ fight of the living God.

Past.

<sup>b</sup> Luke 12.19.

<sup>c</sup> Ierem. 10.2.

Past. Now what be the faults more briefly?

Par. Ignorance wilfull or naturall, Heresie, Magicke, Atheisme, Epicurisme, vnbeliefe, doubt, distrust, despaire, hate of God, senselesnesse, vnthankfulnesse, auarice, contempt of God, neglect of his word, carnall securitie, invocation on creatures, pride and presumption, impatience, murmuring against God, rashnes, tempting of God, superstition and impiety. Whosoeuer committeth any of these faults, because he doth them, either of loue, feare, or trust of, or vpon other things besides God, committeth Idolatrie with the affections of his owne heart, and serueth them as gods.

27 Past. The Law is such as thou hast expounded: say now somewhat of the Reason.

Par. It lieth in these words, [which brought thee out of the land of Egypt, out of the house of bondage.]

Past. What canst thou pick out of them?

Par. The force of the Argument, and the kind of benefit.

28 Past. How goeth the Argument?

Par. Hauing wrought this great deliuerance for thee, thou art my people by the purchase of my right hand.

Ergo, Me, and none but me, shalt thou take to be thy God.

29 Past. What is the kind of benefit?

Par. Great in Storie, and significant in Type.

30 Past. What is it in the Storie?

Par. The Israelites, *Abrahams* seed, for <sup>d</sup> foure hundred and odde yeeres sojourned in a strange Land, which is Egypt, and there were tormented with grieuous <sup>e</sup> burdens, vnder the tyrannie of *Pharaoh* King thereof, as in an house of bondage. Out of this they had their bodily deliuerance, both <sup>f</sup> promised long afore to *Abraham*, and neerer hand by <sup>g</sup> *Moses*, the executioner of Gods wonderfull iudgements, and the deliuerer of his people, and accordingly also by the same *Moses* finished thorow the <sup>h</sup> Red-sea, which yeelded way both of deliuerance to

<sup>d</sup> Gen. 15. 15.

<sup>e</sup> Act. 7. 6.

<sup>f</sup> Exod. 1. 11. 14.

<sup>g</sup> Gen. 15. 14.

<sup>h</sup> Exod. 3. 10.

<sup>i</sup> — 14. 22.



Gods people, and of finall ouerthrow to his enemies.

31 Past. *What is it in the Type?*

Par. Therein haue we our shares as well as they. For all mankind lay as a banished captiue vnder Satan that spirituall *Pharaoh*, grieuoufly tormented with the conscience of sinne, and thereby vnto <sup>i</sup> death and <sup>k</sup> malediction thrald, in the darknesse of hell to haue been endured for euer. Out of this is our <sup>l</sup> redemption made by Iesus Christ the Sonnes strong arme, vanquishing Satan, and drowning, choaking and polluting him and his in the same Red-sea of his blood, by the which he washed, quickened and made passage for, as to enter, as worthie by the merits of his <sup>m</sup> obedience to the death of the crosse, vnto the euerlasting land of Canaan, the heavenly kingdome.

32 Past. *What use hath this?*

Par. In the meditation both of miserie before, and of our happinesse now, to labour in the practise of thankfulness vnto God the deliuerer, by walking in the lawes by himselfe giuen forth vnto vs, for his <sup>n</sup> glorie in the sight of our obedience.

<sup>i</sup> Genes. 2. 17.

<sup>k</sup> Deut. 27. 26.

<sup>l</sup> Galat. 3. 13.

<sup>m</sup> Rom. 5. 19.

<sup>n</sup> Phil. 2. 8.

<sup>n</sup> Matth. 5. 16.



### CHAP. IIII.

#### Of the second Law.

Pastor.

§. I.



Hus then we haue the first Commandement in the Law it selfe, and the Reason: what is the second?

Par. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing in heauen aboue or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them nor worship them, for I the Lord, thy God, am a iealous

iealous God, visiting the finnes of the father vpon the children, vnto the third and fourth generation of them that hate me ; and shew mercie vnto thousands, in them that loue me and keepe my Commandements.

2 Past. *What is the scope of this Commandement ?*

Par. That may best be shewed by the difference it hath from the former.

3 Past. *Why, how doth this differ from that ?*

Par. In the first the Lord gaue charge to know and acknowledge him for the only true God ; and him so knowne and acknowledged duely to worship in all inward affection of heart : in this, to keepe that worship vnto him pure and vncorrupt, in all outward conuersation of bodie : There the hauing and holding in heart, of the God, true and one, is enioyned ; strange and moe with or besides him, is restrained : heere the outward handling and managing of worship to the true God purely, is commanded, and the same in any sort or measure to be vnto strange gods giuen, is prohibited. There faith with her fruits in all inward exercise of religion and pietie vnto the liuing God, is bidden, and the same to strange gods denied : Heere the externall practise of faith and her fruits in an outward forme of religion, with due and proper ceremonies, is prescribed : and the same againe in any kind or degree denied to be offered vnto Idols, or at, in, with, or before them, vnto God : and in both these duties, heere and there, inward and outward, the not and the contrarie doing of workes, each where commanded, is condemned.

4 Past. *What be the parts of this Commandement ?*

Par. The Charge, and the Reasons adioyned.

5 Past. *What is the vnrighteousnesse in the Charge forbidden ?*

Par. The corrupting or omitting of Gods true worship.

Past. *How is it corrupted ?*

Par. When it is either mangled in, or done contrarie  
to



to the rule, that is, the Word, which God hath pointed out the full and perfect manner of his worship, in.

6 Past. *How is the rule of Gods worship mangled?*

Par. When any thing is added too, taken from, or altered in the practise of that worship which himselfe hath stablished, which crimes and presumptions the Popish Alcaron or Portuise is wholly full of; being patcht vp of scraps of Scriptures, of Saints Legends, and of mans inventions.

7 Past. *How is corruption herein made contrarie to his word?*

Par. By giuing either the worship, which is to him proper, vnto false gods, whether being or fained: or false worship vnto him the true God.

8 Past. *How is Gods proper worship giuen to false gods?*

Par. Chiefely by Imagerie, which is heere, as the grossest, condemned.

Past. *Why? is it unlawfull to make an Image?*

Par. Not simplie: for painting, broydering, moulting, grauing and caruing be skills not only approved in the Scriptures, but applied also to the seruice of Gods Temple in the old Testament.

Past. *What is heere then forbidden?*

Par. The making of an Image, after what likenes soeuer, to worship it, or any creature else by it.

Past. *And how is false worship giuen to the true God?*

Par. Not only againe by Image-making, but also by all manner of wil-worship, vnder that name contained.

Past. *How againe by Image-making?*

Par. When I make the resemblance either of God, yea though I mind not to worship it, or of any creature in the world, to worship God, either in, with, by or at it.

Past. *May I then make no likenesse of God at all?*

Par. No; for how canst thou without lying, and lessening of his Maiestie; he being a Spirit, and therefore vnseeable: infinite, and therefore incomprehensible:

euery

o Exod. 35. 32.  
P— 28. 9. 11.  
36. & 39. 6.

q Iohn 4. 24.

every where present, and therefore by no Image, which importeth absence, to be drawn forth? and who can paint out that which he neuer saw? which he cannot comprehend, nor compass in place? Besides, Nature it selfe cannot perfectly represent God, much lesse can mans Arte. Againe, what creature in heaven, earth, or vnder earth is there, which God may be likened vnto; being a Spirit vnshapeable with bodie, and that imagination may not liken him to the Angelical spirit, incomprehensible? Moreouer, how greatly hath the follie of so many appeared, as attempting to make a picture of God, haue every one varied from other in their shapings: to say nothing of their blasphemie, which haue not feared to giue him the countenance of a grai-headed man, as if time might minish his yeeres, and his age consume to nothing. Lastly, what man could beare to haue either his beautie likened to a mishapen picture, or himselfe called an idoll of a man? and may we say, This is the picture or idoll of God?

*Past.* But the Scriptures set him out in his partes like a man: why then may not the Painter, lay him out with his colours?

*Par.* That followeth not, except it be lawful for man, to do all, that God, whose prerogatiue is aboue all lawes, most rightly and wisely doth: we haue therein to thanke him rather for his goodnesse, stooping downe so low vnto our weakenesse, as to shadow his doings vnto vs, by those instruments, which we doe our works by; as by the <sup>u</sup>ie, his providence, by the <sup>x</sup>care his hearkning vnto vs; by the <sup>y</sup> arme his strength, &c. And which of the Prophets euer ventured to paint God out in the forme, which he at any time by visions or dreames appeared vnto them in? Neither was there in the <sup>z</sup> Mercie-seate, by himselfe appointed to bee made and set ouer the Arke, any image at all to be seene: no, nor when he spake out of the Bush, and gaue the Law, made he any visible appearance to the people; and that doth <sup>b</sup> Moses of purpose

<sup>r</sup> Psalm. 138.  
7.8.9.

<sup>r</sup> John 1.18.  
1.Tim. 6.16.

<sup>r</sup> Isai. 46.5.  
40.18.

<sup>u</sup> 1.Pet. 3.12.  
<sup>x</sup> Psalm. 34.15.  
<sup>y</sup> Deut. 4.34.

<sup>z</sup> Exod. 25.22.  
Heb. 9.5.

<sup>b</sup> Deut. 4.15.



pose vrge to cut off all such imagination of God, to make any image of him.

Past. *And why may not hee be painted like a man, which est soones in old time presented himselfe to the fathers in mans shape?*

<sup>c</sup> Genes. 18. 2.

<sup>d</sup> Iudg. 6. 2.

Par. God may take <sup>c</sup> shapes, to reueale himselfe to man by, at his pleasure: and bring himselfe present to the shape assumed, and after his worke finished <sup>d</sup> vanishing; giueth no libertie vnto man, to presume the pourtraying of him at his lust, vnlesse he can set a diuine power to the shape drawne, which may vtter Gods will, or can make his idoll, the office done, to withdraw it selfe out of sight?

Past. *But what an helpe is it to our dulnesse by a visible resemblance of him, to bee lifted vp in mind to thinke the more deeply vpon him; and therefore not vnfitly called the Lay mans booke?*

<sup>e</sup> Col. 1. 15.

Heb. 1. 3.

<sup>f</sup> 2. Cor. 3. 18.

Col. 3. 10.

<sup>g</sup> Psalm. 19. 1.

Par. First, his will is expressely set downe, that he will so be: neither looked, nor thought vpon: so many images of his beside being, that may serue fitter for that purpose. The Scriptures which paint him out most liuely, read and liue after: Christ, the very <sup>e</sup> Image of the inuisible God, and the ingraued forme of his person, heare and beliene: Man first created, and after restored againe to the <sup>f</sup> image of God, loue and relieue: the frame of the world, both wholly and partly <sup>g</sup> declaring his glory, behold and enioy thankfully: and thou hast well worshipped the image of God, neither canst thou haue better booke to looke vpon. For the booke of a dead image in the Scripture is called, a <sup>h</sup> teacher of lies and vanities, leading and holding in error the heart, that is besotted with the loue of it.

<sup>h</sup> Jer. 10. 8.

14. 15.

Isai. 44. 10. 10.

Habac. 2. 18.

Past. *But, if I neither ought, nor can make an image of God, yet of Christ, as hee is man, I can and may lawfully too, may I not?*

Par. Images be made for two vses, either ciuill, for storie, remembrance or ornament: or religious, for worship.

ship. If any image of Christ, either were, or now might bee, taken for ciuill vse, though of all pictures the most dangerous to fall at, yet were it in a sort tolerable: but religiouslie to worship him withall, it were flat idolatrie.

*Past. And art thou sure, that no picture of Christ may be now had.*

*Par.* I am so sure, that had it bin for the people needfull, by such a meane to be the better holpen, in giuing him his due worship; it should not onely haue bin taken by the Apostles that saw him; and by Christ himselfe deliuered: but also by them all commanded to bee taken, continued and adored: which being otherwise, I am sure that how many pictures be made of Christ, so many lies, and how much worship is vnto it, or in, with, by or at it vnto him giuen; is so much idolatrie committed.

*Past. Iustly here then doe we the Papists condemne by this Law for Idolators, and yet very subtle fetches they haue to scuddle out; as this among the rest: That God here onely forbiddeth the making of false images of things vaine without being, as did the Heathen, which they call idols; and not the setting of images to things that haue being, as Christ, the Trinitie, Saints or Angels, not to expresse their natures, but either the shapes they haue appeared in, or their properties, which they call images.*

*Par.* A nice distinction, as who say, the Law forbad not both all grauing in generall to the representation of God, the true or false: (for the Hebrew [*phésel*] is any forme grauen or carued in mettall, stone or wood, and especially in stone, whether it be of things being or imaginarie) and euery similitude in particular of things hauing in heauen, earth, or vnder earth being; and so by both words forbiddeth the making of any image of any thing either imaginarie, as did the Heathen; or existent, as the Israelites did of God vnder the forme of their golden calfe, after the fashion of the Heathen, from amongst whom they came. Of which fact wee draw this argument:

<sup>1</sup>Bellarmin. lib. 2.  
cap. 5. de imag.

<sup>2</sup>Exod. 32. 4.



1 Exod. 32.4.

ment: That image-making God forbiddeth which the Israelites committed, (for why else were they punished?) But Israel made the calfe to represent God, that brought them out of Egypt: *Ergo*, image-making, whereby God any way is represented is forbidden? and, by consequent, that, whereby any creature holy or Prophane is pourtraied out to be handled religiouslie.

Past. *If then I may not make any such image, I may much lesse worship it, being made.*

Par. True, and here that also is forbidden in two things, in kneeling or bowing the bodie, and giuing any forme of seruice, to, or before it: such as are, inuocation to, or swearing by it; as hauing a double sinne going with all, to wit, an ascribing of the diuine attributes, to God only proper, vnto a senselesse blocke: and a deiection of a reasonable creature to an vnreasonable, contrarie to Gods ordinance, who made man <sup>m</sup> lord of al his creatures. The foolishnesse of which doings, the <sup>n</sup> Prophets eftsoones deride and mocke at.

<sup>m</sup> Genes. 1.26.

<sup>n</sup> Isai. 2.9.40.

19.20.46.67.

44. v. 9. 10. 18

Ier. 10.4.8.14.

Hose. 13.2.

<sup>o</sup> Col. 2.23.

9 Past. *Of images, both for the making, and also for the worshipping, thus farre bee it spoken: the next part of false-worship vnto the true God giuen, which you call <sup>o</sup> wil-worship, is that likewise idolatrie?*

Par. What can it else bee? seeing whatsoever is placed in Gods roome to be worshipped (and that is by vs in Gods roome placed, which himselfe hath not prescribed, and yet we giue him for worship) is an image, and the worshippers image-makers.

Past. *What is wil-worship?*

Par. A seruice godly in shew, but without power done vnto God, of a superstition, without the assurance of faith to please God.

10 Past. *What are we here abouts to inquire?*

Par. Whence it groweth, and what be the workes of it?

Past. *Whence doth this wil-worship grow in man?*

Par. Either by private obseruation, or by commandement.

Past.

Past. *How by private obseruation?*

Par. When either of selfe leading, or of example, I take vp a worship to serue God with.

11 Past. *How of selfe-leading?*

Par. A man without a patterne, deuiseeth and setteth him downe a kind of seruice, which he will honour God with, of a good intent.

Past. *Why? doth not the good intent giue grace vnto such seruice to make it allowable?*

Par. No verily: except *Dzab* his seruice in staying vp the Arke, lest it should fall; or *9 Saules* referuing of the best of the cattle, taken in fight from *Amalec*, were allowable. For God is no way well serued, but by obedience, and obedience looketh onely to the word, and the word giueth warrant, that the thing wee doe is lawfull to serue him with. And generally, for thy good intent remember, that it must haue these two bounds, that it looke to a good end, and draw to that end by good meanes; else will it prooue sinne. But the meanes to bring good seruice to God by, can no waies bee good, vnlesse they be marshalled by faith: and faith giueth order for doing of nothing, without the certaine rule of Gods word. Now, where shalt thou find commanded or allowed, that thou maist worship God after, as thy selfe can best deuise.

*P 2. Sam. 6. 6.*

*9 1. Sam. 15. 15.*

*—Vers. 22.*

12 Past. *How groweth it from example?*

Par. Either of custome, or by tradition.

13 Past. *How of custome?*

Par. When, having hit vpon a fashion of seruice, by others vsed, and long therein continued, because it hath gone well with me, as I trow, for it; I will not breake it off, lest I should offend God, and so fare the worse. This is an image by our selues both caught vp and adored.

*Dent. 12. 8.*

14 Past. *How by tradition?*

Par. When we haue, being children, either our selues obserued in our elders, or at their teaching learned, a set manner

*1. Ezech. 20.  
18. 24.*



manner of seruice, which though the light of Gods word appearing, conuince it to be superstitious and diuellish: yet either for their loues, or of wilfull blindnesse, or of foolish pity, lest wee should condemne them for false worshippers, we will keepe and hold still. This is an idoll by our fathers grauen, and by our selues after their examples worshipped.

15 Past. *How is this Will-worship taken from Commandment?*

<sup>u</sup>L. King. 12. 28.  
<sup>x</sup>2. Mac. 4.  
12. 13.

Par. When an idolatrous Prince or Priest setteth vp a forme of worship to be giuen vnto God, as <sup>u</sup>Ieroboam did in Bethel and Dan; and <sup>x</sup>Iason in Ierusalem, commanding or perswading the same to be obserued, and I apply my selfe to the keeping of it for the Prince or Priests sake, as doe all temporizers and carnall worshippers in the thraldome of Antichrist: that forme of seruice is the idoll, the setter-vp the idol-maker, and I that obserue it, an idolatour.

16. Past. *What be the workes of this will-worship?*

Par. They belong all to publicke ministration, or to priuate exercise.

17 Past. *What be the workes belonging to publicke ministration?*

Par. Among other parts of Popish seruice (to say nothing of other hereticall seductions, being in comparison of this but *petit-larcenies*) that great idoll of the Masse holdeth chiefe place, wherein Christ is offered vp to the Father, an vnbloodie, but yet a propitiatorie sacrifice for quicke and dead, vnder the accidents of a cake, transubstantiated into the verie naturall body of Iesus Christ, which must of the Priest receiuing be deuoured, and of the people gazing on be adored.

18 Past. *What be the workes of priuate exercise?*

Par. They be all either of the mind inward, or of the bodie outward.

Past. *What be the inward workes of the mind?*

Par. Amongst others, meditations vpon God vnbe-  
seeming

seeming his Maiestie : as to imagine him like a man either in shape or affection, or occupying place rather here then there : and vnto him so, and in that place imagined, to addresse our thoughts and worship.

19 Past. *The outward workes of the bodie what be?*

Par. They stand either in action or discipline.

Past. *What is it, that thou referrest vnto action?*

Par. The obseruing of ceremonies, and the deeds of deuotion.

Past. *The obseruing of ceremonies what callest thou?*

Par. When I haue chosen either a day, wiche I preferre aboue any other to the seruice of God, or a creature, which I apply to some religious vse, as beades to keepe tale of prayers huddled : coapes and other vestments, without the which, I account the handling of holy things a profanation, or a signe, as of the crosse, which I presume forcible against the fiend, whether added to the flesh, which the soole calleth blessing of himselfe, or wrought on Chrisoms, coapes, shrowding-sheets, or what other way the faithlesse hath skill to abuse it vnto : or lastly, a manner of doing, either about the liuing, as asking and giuing of blessing at home or in Church before housling or marrying, as of necessity or custome, without desire of blessing from the Lord to be praied for : crisomlezo-ning about bowles after the first washing of a new borne child : or about the dead, as to burie him with face toward the East, to burne a candle ouer him, and a thousand such toies of Satans deuising to keepe men so scrupulouslie occupied about, as neither time nor mind may remaine to the sincere worship of God.

20 Past. *The deeds of deuotion : Let mee now heare what be?*

Par. They bee the same, which a man vseth either with himselfe, as prayer; or towards others, as almes-deeds.

Past. *Why? be not these, being workes commanded, good seruice vnto God?*

D

Par.



7 Mat. 6. 1. 5. 16.

*Par.* Yes, wrought in faith: but to doe them, as wee iudge best, by set both tale, time and place, in choice of language and matter, thereby either to winne reward at Gods hand; or to bee shielded from harne, or of men to be y seene and praised; it is in the presumption, superstition and hypocrisie, a disworship vnto God; and the deuce, an idole of mans making, which, by such doings hee falleth downe before and worshipping.

21 *Past.* What is the discipline thou speakest of?

*Par.* The chastising of the bodie to bring it downe.

*Past.* What is that?

*Par.* It is either abstinence from certaine creatures, or affliction voluntarie.

22 *Past.* What is abstinence?

*Par.* It is a withholding of our selues from the vse of some things, otherwise permitted vnto vs, for a season.

*Past.* What be there of that sort?

*Par.* Fasting, wilfull pouertie, vowed chastitie, and such like.

23 *Past.* Is not fasting a godly exercise bringing worship vnto God?

2 Rom. 14. 17.

*Par.* The 2 Kingdome of God standeth not in meates and drinckes: yet to fast rightly, is good for the end sake, that the bodie being brought vnder, the spirit with his holie motions may haue the better working. But to tie it vnto certaine daies and meates, and to put righteousness in the obseruing of the day, and forbearing the meates, and sinne in the contrarie: to fast vnto a strife and vngodlinesse, without regard of the due ends, that the spirit may by holy meditations and prayers haue the freer access vnto God; it is idolatrie and superstition; and the course therein holden, is an idoll of our owne grauing.

1 Isai. 58. 4.

*Past.* Why then doe the lawes of the Realme command fasting on certaine daies and seasons?

*Par.* Not for worship vnto God, but for profit to the land; which, enuironed about with the sea, nourisheth a number, that liue onely by fishers craft, and be therefore

to be maintained. And so are the benefits of Gods creatures both saued in the time of their increase on the land, and with thanksgiuing enioyed from the sea. He that to other end obserueth the daies, or refraineth the meates, abuseth the law, offendeth the weake, dishonoreth God, and deceiueth himselfe in the opinion and keeping of *b* **beggerly rudiments.**

24 Past. *In wilfull pouertie what canst thou mislike?*

Par. Much many waies: For first, it hath an vnthankfull contempt of the benefit of Gods creatures, in the sober vse whereof, godlines and loue might appeare vnto Gods glorie: then hath it a presumptuous tempting of God, in that renouncing the meanes by him appointed for the preserving of life, we must either die for wilfull want, or be burthensome to others through *c* **inordinate walking**: or looke for extraordinarie succour from God; which is to tie him to serue vs in the idol-seruice we haue set vp. No way can it be true worship, except it had bin *d* **commanded**. Without the which to make it a profession for the worship of God, it is idolatrie: and more, (as the wont is in Cloysters) to be yet couetous withall, and vnder colour of begging, to gather possessions, and to sucke out the fat of the Land such dwell in; and thereto, to spoile the soules of the simple; as it is most filthie hypocrisie, so is it certainly most damnable soule-slaughter.

25 Past. *How canst thou shew vowed chastitie to be Idolatrie?*

Par. When chastitie is forced beyond *e* **gift**, vnder a purpose to serue God apart from the necessitie of wedlocke *f* **encombrances**, with opinion of meriting eternal life by it. The conceit hereof is an Idoll of mans braine, the vowing rashnesse, and the obseruation, with *g* **burning** for lacke of the gift, Fornication: and with pretence yet of good seruice, because on the Word vngrounded, Idolatrie.

26 Past. *What hast thou to say against wilfull affliction?*

Par. This, I say, that it hath vnnaturall crueltie in the

*b* Galath. 4. 3. 9.

*c* 2. Thess. 3. 11.

*d* I say cap. 12.

*e* Matth. 19. 11.

*f* 1. Cor. 7. 28.

*g* — ver. 9.



<sup>h</sup> See Crowleys  
Frier Johns  
Francis.  
<sup>i</sup> King. 18. 28.

vndergoing of it: and open blasphemie against Christs satisfactions in the end of it. For in <sup>h</sup> Cloisters like <sup>i</sup> Baals Priests they launce and cut themselues, as in a spirituall madnesse and frenzie; and the same do to satisfie for their sinnes, and so to be of purgatorie paines acquitted.

27 Past. *Well now, then sith the prophanation of Gods pure seruice, is the thing heere, as thou hast shewed in many particulars, prohibited? what is, in a word, to be thought of the whole bodie of the Romish seruice, so strouen for of the children of darknesse, as if it were the only true seruice vnto God to be giuen?*

Par. Were God carnally to be serued, there is no seruice vnder heauen comparable to that of the Romish Church; nothing in it being, that tickleth not the senses of a carnall worshipper. For therein hath his eye the beholding of beautifull sights, pictures and gawdes: his eare, the hearing of melodious sounds; his nose, the smelling of sweet incense; his mouth the eating of holy-bread; his lips the kissing of the golden Pax; his tongue the hudling of a set-many of cold deuotions; his hands the managing of Beads, to keep tale of his Pater-nosters; his feet the ganging in Proceffion after the Crosse; his knees, the creeping and crowching to the holy Rood; his heart, the occupying of it selfe in idolatrous presumptions of all good and faire to God: that is done at an Image or Crucifix, by thumping of the breast, and sighes dissembled: generally a toleration, and (vnder hope of impunitie by the Popes pardons, extant for monie and satisfactorie penances of his owne hire or his friends after death) a licentious abandoning of the whole man abroad out of Church, (sauiug in time of hypocriticall Fast) vnto all pleasures and fleshly delights, on Festiuall daies, in Wakes, in Church-ales and other belly-meetings for pretended maintenāce of neighbor-hood. All which being so, in and by suffrance of, the Church-seruice of Rome: so far is their worship from being such, as the silly people are borne in hand to be; as it is a flat  
Aberration,

Aberration, and a manifest Apostasie, in whole and in euery part of it, from the true and pure worship of God; as hath bin shewed to the faces, and against all the wrestings, writings and colourable fetches of all such, as euer stood for defence of it, since the light of the Gospel shone againe vpon the Church. And amongst all other enormities (to say nothing of that sacrilegious attempt of it, to thrust this Commandement, so flat against all their imagerie and bougening, out of the number of the ten, and yet to make vp ten, because the Scriptures reckon so many, diuiding the last, which is but one, into twaine, to let that, I say, go) none hath a greater abomination in the whole desolation of that Church, then that mightie maine Idoll of the Masse, before touched, that was so many hundred yeeres (after the purity of the Lords Institution, vnder the mysterie of iniquity, once declined frō) a patching vp, till it came to y<sup>e</sup> fulnes of that pitch, which now it is at, as it was established in the Coūcell of Trent.

28 Past. *Of corrupting Gods true worship, by committing things inconuenient, thus much: what now is the offence against the same by omitting?*

Par. When publike assemblies commanded for outward communion in the pure worship of God, to be there both learned and praetised: I carelessly neglect them notwithstanding, or proudly rather despise them (for what other sin can theirs be, who being of the higher sort, take it too base a thing for them to frequent the Congregation, lest often appearing might make their garments, which there must be gazed on, the staler: or will be, when they vouchsafe to come, at morning seruice only, and this for a pompe rather, then of zeale in many to do worship) and vnder opinion of seruing God as well at home, as in the Temple, say a few cold prayers or suffrages, and perhaps if leisure from attended vanities be, chop vp a Chapter or two: and then, as well done, and the Lord pleased, any work after, good or bad, must go for currant. To this may be added the vse of priuate,



either prayings or readings, while publike exercises be in hand, which cannot then be done, without neglect of that worship, which the Lord best accepteth, and will haue the other reserued for their owne place and time, that is, out of the exercise publike.

29 Past. *Thus far of the vnrighteousnesse forbidden: it followeth to see the righteousness in this charge commanded: what is it?*

Par. The conseruation of Gods worship pure and vn-corrump: and the practise of it in due forme.

Past. *What is it to worship him purely and uncorruptly?*

Par. To worship him agreeable to his owne will and nature.

Past. *How is that?*

John 4.23.

Par. As Christ himselfe doth teach, *In Spirit and Truth?*

Past. *How in Spirit?*

Par. Sundring it from all dregs of carnall ceremonies and obseruations, plausible to our reason, which be carnally vsed for seruice; and fetching all our endeouour to please God with, from the heart.

Past. *How in Truth?*

Par. Measuring it precisely by the rule of Gods word, in assurance of faith, that it is his will, thus, and not otherwise to be serued.

30 Past. *Is there any set forme of this seruice to be prescribed, obserued and frequented, for the due practise of it?*

Par. Because thou hast vpon a well grounded desire, so to satisfie all men, whether in or out of the Ministerie, in matters of indifferency about Church-seruice, as both such as depart from our assemblies vnder false preiudice, of Antichristian, as the Brownists proudly do, may see their Schismaticall peruerseness: and such also as keepe within, in lincke of fellowship with Christ, for the substance, though disquieted, and themselues in tenderneffe of conscience, I charitable thinke, about the externall, in the administration of our Church-workes enioyned disquieting;

disquieting; may haue matter Christianly and with vprightnesse of soule, to meditate and aduise vpon, for settled resolution, either to keep at, or approue their work in the Ministerie: because, I say so moued thou hast put this matter apart into a seuerall volume, entituled, The Churches Adiaphorall; it will heere suffice, I suppose, the Reader vnto that booke to referre for his better satisfaction, if his desire shall stand to the reading of it vnpartiallie.

31 Past. *I suppose so too; and therefore letting that here go, as neuer a whit fro him the further, that will there peruse it, where, if allowed to the Presse, it may be had; let vs to the rest proceed. The commandement thus wholly explained: tell me now somewhat briefly of the reason adioyned.*

Par. For I Iehoua, thy God, am strong and icalous: visiting the sinnes of the fathers vpon the children, vnto the third and fourth generations of them that hate me, and shew mercie vnto thousands in them that loue me, and keepe my Commandements.

Past. *Whereto drineth this Reason?*

Par. To enforce mine obedience.

Past. *Whereof is it taken?*

Par. Of the disposition, and effects of God towards man.

32 Past. *How enforceth his disposition?*

Par. First, because he is <sup>1</sup> Iehoua the God of being vnto himselfe, of himselfe euerlastingly: vnto <sup>m</sup> vs and all things else, by and for himselfe, most wisely, graciously, and gloriously. Secondly, because he is <sup>n</sup> our God, by couenant of adoption and reconciliation to communicate his good things with vs. Thirdly, because he is mightie of Power, to do what he will, to saue or destroy vs. Fourthly, because he is icalous of affection, like a tender husband, neither admitting Peere in wed-lock loue, which he hath wedded vs vnto himselfe with; nor holding reuenge from the wed-locke breaker. Therefore as by right of creation, and equitie of redemption, he may

<sup>1</sup> Exod. 3. 14.

Apocal. 1. 4.

<sup>m</sup> Act. 17. 28.

<sup>n</sup> Gen. 17. 7. 8.



challenge: so for feare of his might, and the burning of his ieaiousie, most safe it is for vs to yeeld him our obediēce.

Past. *What effects be there of his to mone vs vnto this?*

Par. There be two, of vengeance to affray vs; and of mercie to allure vs.

33 Past. *What, vpon whom, and how farre doth his vengeance worke?*

Par. Destruction, an effect of his visitation, vpon the haters of God, euen from the father and first worker of iniquitie, vnto the third and fourth descent from him, if they walke in the like transgression.

Past. *Why addest thou, if they walke in the like transgression?*

◦ Ezech. 18. 4.

Par. Because God punisheth not, but the ◦ *soule that sinneth*: if the child of a bad father do shunne his fathers steps and walke vprightly, he shall liue: if he sinne, as did his father, he likewise shall die, and so the fathers punishment shall runne on in his sonnes, by denying the grace of regeneration to the bad bud of an euill tree: that life may be ascribed only to Gods free grace, if the seed of a wicked father come to good.

34 Past. *Wherein, vpon whom, and how farre is his mercie extended?*

Par. In saluation, an effect of his mercie, vpon the louers of God, that is, keepers of his law, vnto the thousandth of spring, if they continue in loue and obedience.

Past. *Why dost thou put downe the condition of continuing?*

† Deut. 10. 17.

Act. 10. 34.

9 Ephef. 2. 8.

Par. Because God is tied to no persons, to accept the sinning child for his good fathers sake, lest mercie might empaire iustice, which in God hath no place, as also, because the child goeth out of kind, and so is bereft of the promise; God would make this knowne, that righteousness and so life, cometh not by kind, but by grace, vnto the praise, not of man, but of God.

35 Past. *These effects of visiting sinne, and of shewing mercie, may seeme to insinuate, by the inequality of the subiect,*

iect, they be occupied upon: that moe shall be saved then condemned; contrarie to that, <sup>r</sup> of the little flocke, and <sup>r</sup> of many called, but few chosen.

*Par.* The execution of Gods iudgement, hath a double time: particular heere, and generall in the latter day. Heere the Lord holdeth a mixture of mercie, in sparing with anger, in punishing his people by profession and couenant (for of them only he speaketh: Aliens, as the Bastard-brood, haue another eye in Gods iudgements cast vpon them) he holdeth, I say, this mixture, to draw the sinner by repentance to cleaue vnto him. In which chastisements, where iustly he might destroy all, if <sup>r</sup> straitly he should examine and looke vpon all: yet for his owne names sake, *in wrath he remembreth <sup>u</sup> mercie*: lest the wicked, whom often he maketh his <sup>x</sup> rod, should boast of their owne arme, and blaspheme Gods power, as vnable to saue or deliuer his people, from, or out of their hands: and maketh his punishments to grow in measure, and not in full wrath, *in y iudgement, not in furie*: leauing still place for his mercie to such, as chastised amend and turne vnto him. There the Lord in strict and vnflexible seueritie, tasketh euery one by his owne vnfaithfull life heere led and ended, not now to chasten, as before, but to punish euerlastingly. Then, mercie on the iust accomplished, which heere laid hold of his promises, though few in comparison, yet infinit in their number: iustice without mercie will passe vpon the rest, by the rigour of the Law, fastning the curse vpon all such, as heere shal haue refused the promises of blessing prosered vnto them. In whom it will then be knowne, that <sup>z</sup> many were called but few chosen: euen in them which abused his mercie vnto impunitie, and by his punishment temporall <sup>a</sup> profited not vnto repentance, but died in their rebellions. Then, I say, the summes all gathered together out of the particulars in the Lords iust account, will appeare the number great or small of each sort <sup>b</sup> *Sheepe or Goates*. Now of these two iudging times, the first is heere spoken of:

<sup>r</sup> Luke 12.32.  
<sup>r</sup> Matth. 20.16.

<sup>r</sup> Psalm. 130. 3.

<sup>u</sup> Habac. 3.2.

<sup>x</sup> Isa. 10.5.

<sup>y</sup> Ierem. 10.24.  
<sup>o</sup> 30.11.

<sup>z</sup> Matth. 20.16.

<sup>a</sup> I say 9.13.

Ierem. 5.3.

Amos vers. 6.

to 12.

<sup>b</sup> Matth. 25.33.



of: the latter hath his vengeance by another proceeding in all iust extremitie vpon the impenitent.

36 Past. *What doctrine takest thou out of this Reason?*

Par. As that, before touched, of the surpassing greatnesse of Gods mercie, by the which onely it is, that his iust anger, in regard of our misdeeds, <sup>c</sup> consumeth vs not: and thereby a consolation, to keepe from despaire vpon sight of our owne vnworthinesse, which mercie in Christ hath meanes to <sup>d</sup> couer, that he may not see it: so this moreouer I learne, who they be that hate or loue God: not the sayer, that he loueth; but the shewer, that he loueth: the shewer, I say, by <sup>e</sup> Faith working through loue: not the sayer, which hath no testimonie, but in face or <sup>f</sup> lip (deceitfull witnesses) which yet haue checke from the foule hand, the <sup>g</sup> workes whereof bewray an euill heart, and a defiled conscience. As is therefore my doing, so is my loue. If I say, (yea, or sweare) I loue God, and fall downe to or at an Image, or serue God after mine owne, or a deliuered fancie: I am (as Saint Iohn saith of a man boasting <sup>h</sup> he loneth God, and yet hateth his brother) an impudent lier: for heere God telleth me, that so louing him, I hate him.

<sup>c</sup> Lament. 3. 22.

<sup>d</sup> Psalme 32. 1.  
Rom. 4. 7.

<sup>e</sup> Galath. 5. 6.

<sup>f</sup> Isa. 29. 13.  
Matth. 15. 8.  
<sup>g</sup> — verse 19.

<sup>h</sup> I. Iohn 4. 20.



### CHAP. V.

#### Of the third Law.

Pastor.

§. 1. **E** Nough of the second: what now is the third Commandement?

Par. Thou shalt not take the name of the Lord thy God in vaine; for the Lord will not hold him guiltlesse that taketh his name in vaine.

2 Past. *What difference hath this from the former two?*

Par. This properly containeth the chiefe end or scope, which

which both the other two afore going, and the rest also of the whole law following, doe aime at : and that is, the glorie and praise of Gods holy name, to bee seriouſlie thought vpon, sought for, and spoken of, the whole terme and race of our life in this world, for speciall difference of Gods child from a worldling.

3 Paſt. *How much doe the words containe ?*

Par. The charge, and the reason to it.

4 Paſt. *What is the vnrighteousnesse in the charge forbidden ?*

Par. In a word, the prophaning, lessening or making vile of Gods sacred, great and pretious name.

5 Paſt. *How is that done ?*

Par. When either I doe, or leaue vndone that my selfe, whereby Gods name is prophaned, or empaired in credit : or giue not defence to it, when others defile it in my hearing.

6 Paſt. *What calleſt thou the name of God ?*

Par. Not onely his proper title of God and Lord importing his being and soueraigntie ; but also whatsoeuer propertie of his, he hath made himselfe knowne vnto me by in his word, the very waggon, as it were, which his name is carried about in, as his wisdom, truth, power, righteouſnesse, mercie and goodnesse, with the effects of them all, his gracious word, and glorious workes of creation, redemption, preservation and gouernment. All which notoriouſlie and infinitlie distinguish his name and fame from and aboue all other names of things in heaven or in earth, as head Lord and general of the hostes of them all to driue and order them at his becke and pleasure.

7 Paſt. *How is this great name of his prophaned by a mans selfe.*

Par. Being vainely taken, or impiously abused.

Paſt. *How is it vainely taken ?*

Par. Being not applied to the good end it serueth for.

Paſt.



Past. *What is that end?*

Par. The glorie of God, and good of our brethren. For hereto hath God reuealed, and left his blessed name amongst vs.

8 Past. *How doe men faile in respect of this end?*

Par. Two manner of waies, either inwardly or outwardly?

Past. *How inwardly?*

Par. In heart, when they thinke, iudge or conceiue otherwise of his holy name, then his word doth teach, that is vnreuerently or falslie.

9 Past. *Outwardly how doe men faile?*

Par. Either in practise of hand, or in vtterance of tongue.

Past. *In deed or practise how?*

Par. When their actions and life-leading bee dissonant to their profession: that is, when in calling either generall of Christianitie, or speciall, either of trade and course to liue by, or of managing states, either in superiortie, ouer others by gouernment, Ecclesiasticall, Domesticall or Ciuill, or in inferioritie vnder others by subiection, we bring foorth foule effects of vnholinesse, fraud, oppression, rebellion, and their particulars in euery degree, vnbecoming the name, into the which we are baptized to be taken for Gods people. Hence it is, that the Apostle i vpbraideth the Iewes, boasting themselues of the Law, and taking vpon them out of the same to teach others that, which themselues obserued not, that through *them the name of God was ill spoken of among the Gentiles.*

10 Past. *How in word doe men this way offend?*

Par. When they bring out by speech or writing, ought that may impaire the glorie of Gods name.

Past. *What things be there of that sort?*

Par. The saying of prayers, either good without  
k faith, l vnderstanding or feeling: or superstitious, whether to God himselfe, or to his creatures. The vttering of fooleries, gybes, vnsauourie talke: the telling of tales

or

<sup>1</sup> Rom. 2. 24.

<sup>k</sup> James 1. 6.

<sup>l</sup> 1. Cor. 14. 15.

or amorous discourses true or feined, to drue forth time, in steed of <sup>m</sup> redeeming it with wholesomer exercises: the teaching of false doctrine: the abusing of Gods name, or his Scriptures, either to table-talk, to idle iests, or to vaine vnecessary, or hurtful purposes, as in Popes Bulles, for blasphemous pardons, in enterludes making holie matters to be seasoned and made to better liking by a fooles coate, cap or bable: in testaments, where legacies be for superstitious vses: in rings: the speaking of God lightly, in sudden accidents, as when wondring we say, Good God, is it so? in scorning, as, Iesus, what a matter is that? or in answers, as, O Lord? yea, and such like vnadvised and vnreuerent castings out of Gods name.

11 Past. *How is Gods name impiouslie abused?*

Par. In two things chiefly: in the open assuming of it to a matter; and in the secret defying of it by some actions.

Past. *How is it openly enterposed?*

Par. Either in an asseueration for assurance: or in an execration for vengeance: or in an adiuration for mouing to a worke.

12 Past. *How may the first be done?*

Par. Either necessarily vnto man, as in an oath; or freely vnto God, as in a vow: This for the performing of a dutie; that for the determining of a controuersie.

Past. *How by an oath is Gods name blemished?*

Par. Both in the making, and also in the performing of it.

Past. *What? is it unlawfull to sweare?*

Par. No, for it is both a part of Gods worship <sup>n</sup> commanded, and by holy men both <sup>o</sup> practised, and against the Manichies and Anabaptists defended, for the deciding of controuersies amongst men: and the strongest bond of the politike order by God himselfe appointed.

13 Past. *Why then doth Christ command, P Not to sweare at all?*

Par. Consider but his drift, and the matter is answered.

Past.

<sup>m</sup> Ephes. 5. 16.

<sup>n</sup> Deut. 6. 13.  
Exod. 22. 10. 12.  
Heb. 6.  
<sup>o</sup> Reg. 9. 1.  
Isai. 45. 23.  
1. Cor. 15.  
Jer. 4. 2.  
2. Cor. 1. 23.  
P Mat. 5. 33.



¶ Deut. 10. 20.

Past. *And what is that?*

Par. Not to abolish either the law for a swearing afore time giuen, or the order politike, by the vse thereof strengthened: but to shew, that our life should so faithfully and lovingly be lead, as swearing should not need: or, because we shall not alwaies liue with such, what manner of oathes we should vse, and what account make of them.

Past. *What occasion had he to drine at this?*

Par. The Scribes and Pharifies held herein a double error both in the custome of swearing, and eke in iudgement vpon oathes.

Past. *How were they accustomed to sweare?*

Par. Not only by God in weighty; but by creatures also, such as Christ there nameth, Heauen, Earth, Ierusalem, Head; in ordinarie matters.

Par. *How doth he correct this custome?*

Par. Admonishing all men so sincerely to walke, as their word may be as much worth as an oath.

Past. *Doth he mislike the manner of swearing by these creatures?*

¶ 5. 38.

Par. That shall better be told in another place.

Past. *What was their iudgement touching oathes?*

Par. That what a man had sworne vnto his neighbour by the name of God for, and had so performed it, he had well done: but, what hee had sworne, by any of the aboue-said, or like creatures, as hee was not bound to keepe it: so was the failing no sinne: and so, that Gods name was not prophaned but by periurie; and no periurie, but by Gods name falslie taken to witnesse.

Past. *How doth our Saniour correct that?*

¶ Matth. 23. 22.

Par. In effect: as in another place, that euen by those creatures, though indirectly, they sweare by God: and so teaching, that such pettie oathes were of no weight, erroneously they taught men both licentiously to sweare, and wickedly to forswear themselves; and gaue warrant vnconscionably to deceiue. So he sheweth, that moe  
waies,

waies, then by periurie, Gods name might bee abused by: and periurie bee committed otherwise then they taught.

*Past.* So then Christ there forbiddeth not absolutelie to sweare; but onely the custome, in ordinario and unnecessarie causes, and the manner of swearing by creatures at all.

*Par.* It is so: For note, I pray, that in the enumeration of things not to bee sworne by, he doth not mention the name of God; whereas, no doubt, hee would aboue all haue restrained that, had it bin vtterly vnlawful for Christians to sweare. So that the prohibition, Yee shall not sweare at all, is to bee drawne into the formes rehearsed, and what is of like sort, which men doe vse to sweare by, as Heauen, Earth, Ierusalem, Head, Temple, Altar and so foorth.

14 *Past.* That it is lawfull to sweare, I am out of doubt: Tell me here now what an oath is?

*Par.* It is the taking of Gods holy name to record, that the matter which we auouch or denie, is euen so as we say, else that God, who knoweth our meaning, would take vengeance vpon vs.

*Past.* What bee the conditions in taking an oath to bee obserued?

*Par.* They all doe stand, in the time when; the matter what; the persons who, how affected, and by whom; and the cause why.

15 *Past.* Maist thou not at all times, and vpon all occasions sweare?

*Par.* No: For customable swearing is a dangerous sinne, and against the rule giuen out in Scripture of *yea, yea*, for our auouchings; and *nay, nay*, for our denyings.

*Past.* Why, at all times may a promise be made being true; and a matter auouched, being so as it is said, as well by an oath, as without it; may it not?

*Par.* No: for all promises and truths bee not of that weight, as they ought to haue Gods sacred name applied for the auouching or performing, of them: Least, while  
it

Time.

*Mat. 5.37.  
James 5.12.*



it is in so common and needlesse matters vsed, it should become vile and of lesse worth, when it should solemnely be taken.

Past. *When is it then lawfull to sweare?*

Par. When either the Magistrate in iudgement, because the truth cannot otherwise be knowne, doth lawfull call me vnto it: or great necessitie otherwise requirereth it.

Past. *And maist thou not, so called, yet hold thine hand from the booke, and refuse to sweare?*

Par. No: for that were to dishonour God; to disobey authoritie, and to hinder a good cause, by leauing it fenselesse.

Matter.

\*16. Past. *Now, what maist thou sweare?*

Par. Whatsoever is sworne, it is either of things to come, and that is a promise, for the doing or not doing: or of things present or past, and that is a witnesse for the affirming or denying of somewhat; and that either in another mans cause, or in a matter to be answered for ones selfe.

Promise.

17 Past. *Why? things to come bee uncertaine; and therefore out of our power: How then may they bee sworne to?*

Par. The Anabaptists bewray in this Argument; First, their ignorance in reasoning, when by this one part, they will remooue vtterly all swearing from Christians. For though I might not sweare to a thing yet to come: yet might I testifie my knowledge of a thing past. Secondly, their want of iudgement, when they see not: first, that a promise so sworne, is not simplie of a thing to come: but of a present purpose and will for the doing of a thing to come. For the bond of an oath lieth betweene the will of him that sweareth and God, whose name is sworne by: secondly, that if God, to shew his will to the contrarie, cut off the doing of that which was promised, no action is to bee allowed against him; because no seruant can bind himselfe to doe contrary to his masters wil. So, this is alwaies in such oathes a standing exception, *u If the Lord*

*Lord will.* Thirdly, that if their doctrine were true, no couenants, bargaines, leagues, promises, no nor baptisme-  
selfe should haue any place amongst Christians.

*Past.* What may a man by oath make promise of?

*Par.* Of nothing, but of that which is lawfull and possible, as in leagues, allegiance to Princes, betroathings in wedlocke, &c.

*18 Past.* What if thou sweare of ignorance, error, weaknesse or feare, the doing of a thing unlawfull.

Vnlawfull.

*Par.* I must rather breake promise, then doe a double euill, beside the wicked oath, to commit a wicked act.

*Past.* But what if an enemy constrain thee to sweare, must thou stand to it?

*Par.* Yes doubtlesse (vnlesse the performing bee against faith or good manners) though it be to the losse not of my goods alone, but of my life to. For so shall the honour of Gods name be deerer vnto me then my life or goods.

2 Psalm. 15. 4.

*Past.* But is it not unlawful and against good maners, being hurtfull to the Commonwealth, to sweare to a thiefe the paying of a ransom for life, or the concealing of his name, or if meanes faile thee for ransom, thou returning vnto him, to be at his pleasure for death or bondage, and accordingly to do it.

*Par.* No: for so he saue his life, which, if refusing to sweare he shoule loose, he could bring thereby no good to the Common-wealth, but harme rather, because that so he cutteth himselfe, a sound and good member off: and the thiefe is neuer the sooner bewraied. And in the performing his purpose is not to endamage the State by giuing him maintenance: but because hee would not redeeme his life, nor saue his goods, with the reproch of Gods name, whom hee sware by; and the losse of their liues also peradventure, whom the enemy, so by him deceiued, will no more trust, if any should happen into his hands. And let *Dauids* commendation of that man, who y swearing, though to his owne losse, yet changeth not, bee a rule of generall direction for thee to doe the like; the

1 Psalm 45. 4.



losse being made of temporall, either goods or life one-ly by performing the oath, but of eternall, by deceiuing.

Past. *If meanes failing I returne vnto him with whom I shall find certaine, either death or captiuitie; doe I not tempt God, by casting my selfe into the hazard of his hands againe, whom I had so escaped from?*

2. Genes. 45. 5.  
50. 20.

Par. Nothing lesse: For first, thou camest not into his hands but by Gods will before for thy triall: then, thou escapedst not, but vnder the pledge of Gods name, giuen on that condition: by vertue of which pledge, thou art yet in his hands. Now therefore hauing the will of God (that brought thee to him) keeping thee still in his power, by denying thee the meanes for redeeming thy pawne and sauing thy life: thou oughtest to returne againe; referring thy selfe to Gods further working, either for thy deliuerance, by turning thine enemies heart; or for ending thy life that way, which being thy debt in the feare and honour of Gods name paid, shall be in better sort in that day restored thee.

2. Mark. 8. 35.  
Luke 14. 14.

Past. *But yet the Iudge pronounceth from the Bench, the thing that is done for feare or by force, I will not hold good.*

Par. And iustly too. For to a common enemy hee granteth no action: and yet doth he leaue thee still, to satisfie the bond, which passed betwixt God and thy conscience, whom thou calledst then vpon, to be a witnesse of thy will and true meaning, and a reuenger, if thou thoughtest or did see otherwise?

Past. *Nay, but my will was enforced, and so no will; and no will, none offence?*

Par. That cannot be so. For first, the thing was in it selfe lawfull, and for thee free, when thou sawest the hardest, to promise or denie: then of two euils, thou chosedst the lesser. Now the choice of y better good, or lesser euil, emplieth soundnes of iudgement, and sound iudgement as it enformeth, so it moueth the wil, to the choice or refusall.

19 Past. *If thou sweare with doubtfull words, what part of the meaning art thou holden to stand too?*

Par.

*Par.* If I bare deceit in my heart, to that part, no doubt, which was by him conceiued, whom I made it vnto: It simplie without fraud, to that which I intended.

*Past.* But what if the Iudge conceiue a forme of oath vnto thee in termes of doubtfull meaning?

*Par.* I must in conscience to that part sticke, which either common vse doth take the word in: or the Iudge shall set downe to haue bin his meaning, when he deliuered the oath.

20 *Past.* If I sweare to a thing, which the case being changed, is now either not in my power, or unlawfull to performe; how am I bounden?

*Par.* Thou art now no longer tyed to thy promise: vnlesse the change haue happened by thine owne default or working: for so art thou guiltie of breaking thine oath.

21 *Past.* He may be so vnthankfull, or become either in religion so impious, or in life so wicked, as he shall not deserue the good I sware vnto him of. As *b* Attreus said to his wicked brother, I neither gaue nor giue faith to an vnfaithfull wight, that is, I am not bound to performe mine oath vnto thee.

*b* Cic. lib. 3. de Offic.

*Par.* Looke he to that, and thou to Gods name, the hallowing whereof is chiefly in swearing to be regarded. Gods honor hangeth not so on mens deservings, as to punish an ill desert in another, we should make him a lier in our doings, letting his name stand by, while we reuenge, and be polluted while another is punished.

*Past.* So not only the breaking (thou sayest) of a lawfull oath, but also the shifting or dalying it out, with words or deeds, is forswearing.

*Par.* I take it so verily.

22 *Past.* But Princes are bound no longer in leagues and truces to keepe an oath, then it may be aduantageable to their States and kingdomes: is it not so?

*Par.* Indeed the damnable sect of the Machiauelists, making that a Maxime in policie, haue by so doing veri-



c Psalme 15. 4.

d Tit. Liu. in E-  
pitom. lib. 18.

Cic. lib. 3. de  
Offic.

Aul. Gel. lib. 6.

cap. 4.

Valer. Max. lib.

9. cap. 7.

fied *Lysanders* voice, which also fetcheth ground from the dispensing Priest of Rome, that children make sport with check-stones, and Kings with oathes: yea and haue now made it a common prouerbe at Rome, that it is for Merchants and not for Magistrates, to stand to their oathes. But Christian Kings (as all other else that feare God) c *Swearing to their neighbours* will not disappoint them, though it be to their owne hinderance. For which cause d *Attilius Regulus* in the Secular Storie is highly commended for his faithfulness to friend and foe both at one time. For being by oath vnto the Carthagenians bound, that vnlesse he wrought exchange of certaine prisoners for his owne ransome, he should againe returne vnto them: albeit hee mought easily haue obtained the exchange; yet because it might bring a greater benefit to his countrie not to let the prisoners go, he diswaded the exchange, by the age and weaknesse of his owne bodie, now able no further to pleasure his countrie: and so gladly returned to his enemies to satisfie his oath, not looking yet for other, but for exquisite torments: which also in the cutting off of his eye-lids, that he might not sleepe, in the darknesse of a dungeon, that he might not see the Sunne, and in the prickings of an hollow frame stucke thorow with sharpe nailes inward, he sustained, till he died.

23 Past. Yea, but now a Catholike is not bound to hold faith with an Heretike: no, nor a Kings oath to the common enemy of the Christian name, vncconfirmed by the Pope; this rule euermore standing, the inferiours oath holdeth not in things of publike state, without the Superiours consent.

Par. As to the first, both the names [Catholike and Heretike] in these daies are misapplied to the persons they be commonly giuen to: and the Sentence-selfe is very grosse. For first, a Catholike is he, in the Romish speech, which holdeth of the particular Church of Rome, and so a Schismatike is a Catholike, which is absurde: and an Heretike he must with them be condemned.

ned and persecuted for, which maketh profession of the very ancient Catholike and Apostolike faith, renouncing and making a rent, from that Synagogue Antichristian, which is tyrannicall. Then the Axiome is false. For as in State ciuill, either a Traytour domesticall, or an enemy forren may by all meanes, whether craft or prowesse be oppugned to his ouerthrow, while he practiseth hostilitie: but when conditions of peace or truce bee affied him, either for parole, or for ceasing from Armes, during that time, he is not a foe, but a friend in faith, which cannot without dishonor to Gods name pawned betweene for assurance, be infringed: euen so an Heretike, whether in deed or supposed, though he be a spirituall foe, while he standeth off: yet is he not so, when faith is giuen him, to come in vnder condition for purpose conuenient, because hee presumeth safetie vnder the authoritie and strength of Gods name gaged him by the professors of it. And therefore worthily is condemned the perfidious treacherie of the Councell of <sup>e</sup> Constance, for putting *John Husse* to death contrarie to their safe-conduct giuen him: which blasphemie to Gods name the Romish Beast enspired that wicked assemblie with, by the said Axiome, out of his brassen brest, as an Oracle of the Spirit, coyned. As for the other point, it is to be noted that superioritie is either by right title, or by encroachment. The Tyrannizer ouer Christs Church, as his Vicar generall vpon earth, who sitteth like the <sup>f</sup> Babylonian Whore, vpon the <sup>g</sup> Seven-hild Citie, hath made himselfe the Superiour of Kings Christian, by vsurpation, and encroachment vpon their follies in Dastardize and Superstition, and contrarie to his calling, to be a Minister of the Gospell, whom the power, not <sup>h</sup> Ciuill, but Ecclesiasticall, is committed vnto, holdeth one foot in Court, and the other in Church. Howbeit Princes in right title vnder God haue the Supreme-ship ouer the Persons and Causes of their kingdomes, and need not expect the Popes approbation for any Oath or Act, they will take or do.

<sup>e</sup> *Abbat vrspergens. Paralipom.*

<sup>f</sup> *Apocal. 17. 5.*  
<sup>g</sup> — *vers. 9.*

<sup>h</sup> *Marke 10. 43.*



24 Past. Canst thou giue me any examples of harme be-  
tided them, that haue by that pernicious Childs suggestion  
renoked their oathes?

Anno 1444.  
Bonfinius rex  
Hungariae. Dec.  
3. l. b. 6.

Par. Verily that slaughter of Christians, which hap-  
pened at i Varna, by *Amurathes* the Turke, was from  
Gods hand a iust reuenge of periurie by Pope *Eugenius*  
his presumptiō caused. For when *Vladislaus* King of Pole  
and Hungarie had made truce with the Turkes, without  
consent of Pope, or other his Allies: *Eugenius* pretending  
it vnlawfull for him to make peace with a common ene-  
mie to the name Christian without the authority Papall:  
sent Cardinall *Iulian* to solícite this *Vladislaus* to renue  
warre vpon the Turke notwithstanding his oath, which  
he pleaded to be frustrate: whereupon hauing ventured  
the warre, according to the Cardinals instigation, after  
doubtfull battell for three daies space, at length he draue  
*Amurathes* to hard shifts, and in a manner to despaire:  
in so much that leaping out of the middest of his Campe,  
and pulling out of his bosome, and shewing openly the  
Scroule of the Oath, with a loud voice he crieth; These  
be the Leagues; O Iesus Christ, which thy Christians  
haue striken with me. They haue made an holy oath by  
thy God-head, and yet haue broken the faith vnder thy  
name giuen. Now therefore, O Christ, if thou be a God,  
as they say; and we erre in the knowledge of it: auenge  
I beseech thee, thine owne and my wrongs, and vnto  
them that haue not as yet knowne thine holy name,  
shew punishment vpon Truce-breakers. The euent in  
the death of *Vladislaus* the King, and *Iulianus* the Per-  
swader, and by that occasion of the Christian Armie in  
that conflict soone after falling out, declared an care gi-  
uen to an Infidels complaint against the Christians; who,  
by this doing had caused the name of Christ, so much as  
in them lay, to be amongst the Heathen euill spoken of:  
and so by consequence sheweth that no pretence can be  
good to the disanulling of faith giuen in an honest cause,  
euen to the common enemy.

Past.

Past. But Vladislaus could not make peace without the consent of his Allies and friends, the Greeks and the Latines.

Par. League-fellowes are such as are ioyned together, either by mutuall obligation, to one and the same cause in common: or by friendship for aid and assistance in time of difficultie: or by securitie against all parts of Hostilitie: if Vladislaus, a Soueraigne in his owne nation, had his associates in the former sort, he made default in concluding peace without their consents: but was yet bound, for his owne part to stand to it; if in the latter two, he was free, to make it, and ought to haue kept it, and they likewise free, either to approue it, or refuse it.

Past. May not this then be said, that for as much as Amurathes sware by his Alcaron, as Vladislaus by the Gospel: and intent being to plight faith each vnto other: as a nullitie was in the former, being made by an Idoll; so there was no tyall in the latter, being made to an Idolatour: or but such a tyall, as the Pope might lawfully dispense with?

Par. We may not be so scrupulous in this point, seeing that the Heathens perswasion of his Idoll, that it is the true God, is a sufficiēt bond to tie him to his faith plighted: God Almighty hauing set this impression in the heart of all men, that no God-head by periurie is to be violated. Else could no Common-wealth euer haue had any standing either in peace for commerce mutuall, or in warre for safetie common. So that, albeit Amurathes sware by his Idoll the Alcaron; yet, because he held that therein was contained the doctrine of the true God to be saued by; (to say nothing, that he acknowledgeth the God of heauen and earth) it was vnto him an effectuall and inuiolable bond of conscience to keepe him to his promise. And this hath prooffe in the Scripture, when Iacob ne refused, ne brake his oath, by the God of his Fathers made, because Laban sware League with him by the name of his Father<sup>k</sup> Nachors Gods, because, though falsly, he tooke them to be the true God, Vladislaus ther-

<sup>k</sup> Gen. 31. 53.



11. Sam. 25. 22.  
35.

fore had none excuse, by that forme of oath, why to breake his promise. As for the Popes dispensation, the Issue, which God made in that battell, at the Infidels out-crie, as may be thought, bewrayed it to be a meere illusion. For the oath, which he will at any time dispense with, is either lawfull or vnlawfull: if this, (as <sup>1</sup> *Dauids* was against *Nabal*) as it, hauing a nullitie in <sup>y</sup> vnlawfulness of it, ought not therefore to be kept, but bringeth a discharge with it selfe: so needeth the Promiser no absolution for not keeping it: & what is he, that can dispense to make a sin sworne to passe vnpunishable in <sup>y</sup> keeping? if that, as *Vladislaus* his oath was, what seruant is he, that can interpose his hand for the discharge of that, which passeth immediately betwixt God and mans conscience? And if respect be had to the office Ministeriall, when a matter sworne either lawfull is not kept, or vnlawfull kept: as other sinnes, so these may be forgiuen vnto the repentant, and the absolution therof be pronounced, by, not only the Pope, but euery sere Minister, not to giue it, but to declare it giuen already vnto the faith of the penitent by the Gospels promise.

25 Past. *But in oathes mutually giuen betweene Princes, or primate persons in leagues or contracts, if one partie breake couenant first, is not the other presently free?*

Par. Yes no doubt: else might the periure bring spoile, ouerthrow and affliction vpon the innocent partie, if still tied to his couenant: which is against equitie, and the law euen of nature to saue ones selfe harmelesse. It was rightly answered by *Domitius* to *Philip*, Thou not taking me for a Senator, I recke not to hold thee for a Consull. And the Scriptures in contracts matrimoniall, say, that <sup>m</sup> *If the vnbeleuer depart*, or either partie commit <sup>n</sup> fornication, the partie innocent is not in bondage in such cases.

<sup>m</sup> 1. Cor. 7. 15.  
<sup>n</sup> Matth. 5. 31.  
& 19. 9.

26 Past. *Tell me now next what thing thou holdest vnlawfull to be sworne to?*

Par. Whatsoever is, either by law iustly forbidden;  
or

or vnpossible, or setteth in danger of doing somewhat that is forbidden.

*Past. What if thou sweare the doing of any such thing?*

*Par.* As I ought not the one, nor can the other, nor am sure of the third: so do I hainously sinne against God in them all. For who so sweareth to do a thing vniust, either he wil indeed do it, and so maketh God an approver of sinne by his owne law condemned: or faineth that he will do it, and so maketh him a false witnesse to testifie of his meaning to do that, which neuer came into his purpose to do; and both wayes contemneth his power, as if he were not able to reuenge. And who so sweareth a thing vnpossible, what doth he else, but mocke with God in swearing to a lie? For what will can he haue to do that, which he knoweth is vtterly remoued from his power to do? And he that sweareth a thing, which though neither vniust in it selfe, nor vnpossible, he cannot yet, when himselfe listeth, without sinne performe; as single life, or Monkish profession: what doth he else but tempt God, and tie the bestowing of his graces to his rash and vnadvised will, and cast himselfe moreouer wilfully into the danger of sinne.

27 *Past. But be not such promises to be performed yet?*

Performing.

*Par.* No, because they be no true oathes, and therefore bind not. For the power to sweare reacheth no further, then God himselfe hath set it free. Now, he leaueth it to no man free, to sweare a thing vnlawfull: and these be standing rules, an oath must not be the bond of iniquity: and, latter obligations cannot dissolue the former.

28 *Past. Then is he not forsworne that breaketh such promises?*

*Par.* No: for though his sinne be great, as we said in abusing Gods name; yet is the reuoking of an euill promise good: and so God is not made a witnesse to a lie, but rather to a truth, vpon better aduice from the lie reclaimed: nor a reuenger to punish the breaking of an vnrighteous promise. For God is to be made, as a witnesse  
and



o 1. Sam. 25. 35.

p Mark. 6. 26.

q Iudit. 11.  
30. 39.

r Joshua 9. 20.

s Deut. 7. 2.

t 1. Sam. 25. 22.

u — Vers. 35.

x Joshua 9. 15.

y Deut. 7. 2.

20. 10.

Joshua 11. 19.

z — 9. 27.

a 2. Sam. 21. 1.

and helper forward of a thing not wicked, but honest: so a punisher of a worke, not honest, but wicked. Well therefore did *David* in breaking his oath against *Nabal* vpon better aduice taken; and wickedly did *Herod* in keeping of his vnto his daughter in law, like an hypocrite pretending the religion of an oath: as also did *Iephth* in sacrificing his daughter, seeing his oath might well haue bin interpreted, not of men, but of things sacrificeable.

Past. Yet *Ioshua* and the Princes of the Congregation, be commended for keeping their oath with the *Gibeonites*, whom God gaue charge with the rest of the *Canaanites* to be destroyed.

Par. And worthily too. For all such oathes for sauing or destroying in war, haue such exceptions, as God of his clemencie doth himselfe, though not euer expressly make. So *David* in his anger sware to destroy *Nabal*, and his whole house: he did it not, because of *Abigails* innocencie, and the repentance, though not of foolish *Nabal*, yet of the rest. So *Ioshua* sware by an error vnto the *Gibeonites* to haue league with them, hee kept it, and saued them aliue, because, though the oath were in it selfe frustrate: yet hee knew, 1. that the Commandement of destroying the *Canaanites* contained this condition, except they yeelded: 2. that the right of Nations gaue pardon to the suppliant: 3. that the breaking of that league might cause the name of God to be ill spoken of. And therefore the error being espied, hee made them slaves, and turned their seruice to the baser vses of the Temple. And that God approoued the league, it may be seene by the punishment of *Saules* vnadvised zeale for the people, in a slaying of the *Gibeonites*.

29 Past. To mans constitutions (for of Gods, I now doubt not) when obedience is sworne, and not performed, what danger?

Par. Mans constitutions, be either meere Ciuill, or Ecclesiastical: the Ecclesiastical be either of government, or for

for manners: whatsoever ordinances Ecclesiasticall for manners, which bee Gods ordinances written, or from thence fetcht, thou art bound by oath, (as also without oath, thou art simplie commanded) to obserue, periurie is in the breaking committed. Whatsoever be meere Ciuil, or for gouernement onely Ecclesiastical, either they haue paines annexed against the transgressor, or the clause expressed of being forsworne in the breaking. In the latter is periurie, if the statute be honest: in the first, not. For the oath bindeth to the law, and the law either to the obseruing, or to the punishment. If thou obey it not in the obseruation, and yet, being called to answere for thy disobedience, doest submit thy selfe to the penaltie, thou hast deliuered thine oath: if neither, thou standest guiltie.

*Past. In this answere, thou addest [if the Statute be honest] why didst thou so?*

*Par.* Because in Statutes of Vniuersities, Colledges, and Corporations in time of darkenesse made, much is contained impious or superstitious. In the generall swearing to such, this exception, albeit of it selfe to be vnderstood, yet safest it is to expresse: these Statutes all by mine oath I embrace, so farre as mine obedience to Gods word may keep safe. And so to al thy promises, sworne or vnsworne, for the doing of all kindly parts in generall termes to another, adde [lawfull, and in the Lord] that an exposition may so be made of thine integritie.

30 *Past. So much of a promise: What oughtest thou in bearing witnesse to sweare?*

*Par.* The whole truth of my knowledge without adding, altering, deminishing or concealing, to the vtmost of my remembrance.

31 *Past. But maist thou not straine herein, to helpe a friend in fee or kindnesse, or to hurt a foe in reuenge or forwardnesse?*

*Par.* God forbid. For as God is no respecter of persons; no more must I be, except I wil proue my selfe none of Gods children.

Witnessing.

b Deut. 10. 17.



children. Great blasphemie were it to make his glorious name to stoope downe to my vile affection.

Past. *Wottest thou what I meane by a friend in fee?*

Par. Thou aimest, by that name, at those, whom the common people call affedaue men, whom a man may haue at twelue pence hire for ease and good speed an hundred mile off the place, where himselfe and his cause is knowne. O execrable periurie: the guilt whereof, both the Iudge admitting them wittingly, and the procurer hiring them iniuriouſlie, do deeply dip their hands, and engage their soules in.

32 Past. *Thou hast well guessed: To and in another mans bechoofe and matter, what may is sworne, I know thus farre by thine answeres. What is a man now in his owne case to sweare for purging of himselfe?*

Par. The Scripture, which is the onely ground of faith to giue warrant to our actions against sinne, hath in no one thing walked more sparely, then in solemne deliuey of oathes to this purpose, wherein nothing is more easie, then to set Gods name open vnto mockerie; and therefore hath giuen rule hereof, but in matter of suspition onely, and that in two things, and they such as worthilie he may perish, that will forswear himselfe in them, touching neither his life nor fame.

Past. *Which be those two things?*

Par. The <sup>c</sup> falsifying of trust in money or stufte deliuered him to keepe: and the <sup>d</sup> interuerting of any beast committed vpon hire, by deceit or negligence. Against the suspition of either of these, the Lord permitteth the plaintife to put the partie suspected, to his purgation by oath; if witnesses faile, and not otherwise. For it is expressely added to the latter; <sup>e</sup> if none see it, to wit, either dead, hurt, or taken away by enemies.

33 Past. *Be there no more cases, whereto a man may sweare for his owne clearing?*

Par. I can iustifie no moe; both because, if that scope were permitted, in so little feare of Gods name, as commonly

<sup>c</sup> Exod. 22. 8.

<sup>d</sup> — Vers. 11.

<sup>e</sup> — Vers. 10.

monly raigneth amongst men, few or none would be found, that would not pay their debts, or save their name against all demanders or accusers: and also, because the word yeeldeth neither precept nor practise of any more, but leaueth order for determining of all other causes by the *1* month of two or three witnesses.

*Past.* Why is it then said, that an oath is the end of all controuersies.

*Par.* It hath place only in promises for the settling and quieting of his mind, whom they be made too: and in witnesses deposing in a controuerted matter betweene partie and partie. Albeit, the Apostle reasoning from the lesse to the greater, that if among men, (who may deceiue and be deceiued) the swearing either of fealtie to Princes, or Generals in warre; or of faithfull performance of a lawfull dutie, setteth all in quiet and secure expectation of doings answerable, much more, where God sweareth blessednesse vnto vs in his Sonne, all doubt of accomplishing it, is to be remooued: sheweth onely what the force of an oath is, that where it is interposed, there is a ceasing from strife, being presumed that none wil hazard the losse of his soule vpon the name of God falsely taken to record: and not, that it is giuen or to be ministred, to the ending of all strifes whatsoever. For the vse of an oath, as may be by the circumstance of the Apostles matter gathered, looketh chiefly vnto couenants and fealties amongst men: as also vnto the meanes of stablishing troath in controuersies to be iudicially decided between parties by witnesses.

*Past.* But in the triall of the *h*iealous mans wife, there is an oath by the Priest, through Gods appointment put to her for her purgation: and by consequent, a law employed for purging ones selfe in suspicion of incontinencie: Is it no so?

*Par.* It is called a sacrifice of ieaousie, pertaining to the Law ceremoniall, and shewing vnder the tipe, both what chastitie should be in the wedlock-knot, and what an

Creditors.

*1* Deut. 17. 6.  
and 19. 15.

*1* Heb. 6. 16.

*h* Numb. 5. 19.



an auenger the Lord is vpon such as breake it, not onelie for the fact of incontinencie and breach of affiance: but also for confounding of heritages with strange blood. Which growing chiefly from the woman, admitting by-flesh, is the more grieuouſlie punished in her, as the onely worker and finisher of the fact and confuſion. But this maketh no law, for putting all persons, of incontinencie suspected, to purge themſelues by an oath; being but a particular law for eaſing and quenching of iealouſie, in the infancy of that age, trained vp vnder types, til the bodie-ſelfe appeared, which is Chriſt. As for the ſinne-ſelfe of adulterie, by witneſſes convicted, not by oath extorted (which neuer would bee from them, that loued this life more then God) it was punished by death.

<sup>1</sup> Deut. 22. 23.  
Leuit. 20. 10.

Past. *What then is of our Law to be thought, of compurgation in ſuſpicions of incontinencie?*

Par. As I condemne not the Law, though growne firſt from the Antichriſtian boldneſſe: ſo yet, as being wordleſſe, I dare not allow it: but wiſh the handlers of it, great wiſdome and circumſpection before they execute it; both for boultiug out, ſo farre as may be, the originall of the ſuſpition (which what innocent may not, by a wicked one be diffamed with) and of the ſame there-vpon going: and alſo for admitting the hands of perſons, whether principall or compurgatory; leſt fellowſhip in guilt of periuſie cleaue alſo vnto the vnaduisedneſſe of their hands, reaching out the booke.

Past. *Why? what wouldeſt thou rather haue done for finding out the truth of ſuch ſuſpicions?*

Par. The crime of incontinencie is ſuſpected, either in the man only, if the woman be pregnant: or in both, if ſhe be not. If in the man, by an euill tongue, or by fathering of the harlot: he hath bin formerly either noted of ſuſpicious haunting to her companie, or obſerued to be of ſober conuerſation: if this the harlot may bee preſumed (as too many doe, either by ſubornation, or for challenge of marriage) to haue ſlaundered him: if that,

as the mother of the sinne, which cannot be hid, should beare the burden and charge of the birth, & be compelled to the painefuller seruice for finding her selfe and her sin, besides the penance due to the apparancie of her fault. So the suspicious haunter, should incurre the like publike note of shame, though not for the fact (which vpon oath he would not sticke to deny, and to draw five or fixe moe of his mates to ioyne with him) yet for his offensive walking before his people. Which note enioyned might induce him, as easily to confesse the sin, if guilty, as to confesse the fore-runners to the sin obserued in him. And the same course would not vnprofitable be holden, where both parties without pregnancy giue iust suspicion of incontinencie. So all other meanes godly, besides an oath would be vsed: and the heauiest burden left vpon the admitter of the sin, would make warier abstinencie, chaster mariages, and seldomer swearings, then at this day raign in the Church of God, to the great dishonor of his name, and to the further emboldning of men vnto sinne.

34 Past. *The matter of an oath hath had his sufficient handling: The persons that haue to doe in an oath, what saist thou of?*

Par. They be such, as may either sweare being put to it; or cause to sweare, the matter requiring it.

35 Past. *Who be they, that may sweare?*

Par. Onely such as haue deliberation and power to sweare. For children, mad men and drunkards, because they want sound iudgement, are not to bee admitted thereto.

Past. *What if one be to be sworne, that is either suspected of periuie, or by great presumptions supposed that he will forswear himselfe: doe I occasion him to periuie, exacting an oath of him?*

Par. It is to be remembred, that an oath is of two sorts in respect of the ministrer of it. For either it is necessarie, the order of law requirng it: wherein the magistrate, leauing the suspicious person vnto his God, and diligentlie



gentlie admonishing him of his dutie; offendeth not in giuing him his oath, vnlesse he know that his meanes to shew truth haue an vnlikelihood: or else it is voluntarie betweene priuate persons, as in contracts, bargaines and couenants. Here whom I worthily respect, I may not put to an oath: holding it better to forgoe my gaine, then to lay Gods name open vnto reproach.

36 Past. *By this distinction thou hast withall shewed, what persons they be, which may demand an oath.*

Par. I haue so: adding, that the oath is called necessarie, which is ministred by a publicke person, because it may not be refused without great and singular cause: and that voluntarie which is required of a priuate man, because it may bee taken or refused, as reason shall require.

Affection.

37 Past. *What affection must he bring that sweareth?*

Par. Such as is not only tied to the truth: but also free from hatred, carnall loue, feare, hope of gaine & guileful meaning: and as he cometh aduisedly to it, so hee holdeth the purpose of making it good: hauing in hart what he speaketh with the tongue: and sweareth to nothing but y<sup>e</sup> which is iust.

*Veritate,  
In Indicio,  
Iustitia.*

38 Past. *By whom ought we to swear?*

Par. By<sup>k</sup> God, and none but him.

Past. *Why so?*

Par. Because the iudgement of vnknowne things, the vndiscerning of thoughts, and the reuenging of false and fraudulent meaning, belongeth, together with the glory of it, vnto God only.

Past. *And yet what more common then by Gods either creatures, or as creatures, to swear?*

Par. Common indeed, but against God blasphemous.

Past. *How so?*

Par. Because it maketh not God the greatest; but matcheth base and vile things with him in greatnesse both of wisdom to know things hidden; and of power

<sup>k</sup> Deut. 6. 13.  
and 10. 20.  
Exod. 23. 13.  
Soph. 1. 4.  
<sup>l</sup> Dan. 2. 12.  
<sup>m</sup> 2. Chro. 28. 9.  
<sup>n</sup> Deut. 32. 35.  
Rom. 12. 19.

to punish the falsifier: and that is to make by-gods. For swearing is a verifying of a matter vnknowne to him that doubteth of the truth to put him out of doubt, and thereto the calling of a witnesse to record, which knoweth and can punish, else would the doubt hang still, were not he inuocated for vengeance which hath it against the soule of the swearer, if he say not the truth, which he is called for a witnesse vnto. Now any creature, or creatures-like to call to this office; what is it but to set it in place of a God endued with this greatnesse? And if Saints and Angels can neither know the heart, nor strike the scalpe of a periure: what can that idole, the Masse, the Rood, the crosse; what can that creature, the sunne, the bread, the fire: what can that niphel in riding-oathes, lakin, makin, ienkin, cock & pie, with the mouthes accustomed to lying, seeke to get credit to their speeches by, bee else but a prophanation of Gods name in such creatures and toies secretly insinuated? For so doth Christ, in the places aboue noted, o affirme, that God is in a sort touched vnder the names of those creatures, *Heauen being his throne; the earth his footstool; Ierusalem the Citie of his Kingdome; the Temple his habitation; the head of a man, by him in one p haire of it vnalterable:* which last thing is worthie against such to bee noted, as sweare by their soule, which they made not, as *¶ Nebuchadnezzar* did by his throne, which his owne arme gat not: but he, of whom it is said, *¶ By me Kings raigne.*

39 Past. But may it not be enforced, that a man may sweare by those creatures, so he take take vp God in his thought with them, because Christ of Heauen and the Temple saith, *¶ He sweareth by them, and by him that sitteth on and dwelleth in them, that is, God.*

Par. No: for Christ giueth there no scope to sweare by them at all, though he so speake, looking to their intention by way of grant in the one, and to their vnadvisednesse in the other, and in both to aggrauate their sin, that securely sware by them, yea euen to a lie, and coun-

o *Matth. 5. 33.*— *23. 22.*P — *5. 36.*¶ *Iudith 1. 12.*¶ *Prou. 8. 14.*¶ *Matth. 23. 30.*



ted it nothing : but, for their deeper reproofe he telleth those hypocrites whom he dealeth with, that so swearing, they became guiltie of a triple crime : First of Idolatrie in swearing by them, because they gaue Gods proper right vnto creatures: Secondly, Of Periurie, in applying their names to a falshood, because, though in it selfe it be no oath, yet in the swearers mind, taking it to be, it standeth against him for one, and so engageth him in periurie: Thirdly, Of blasphemie in corrupting them, because the abuse offered to the creatures, drawne to beare out a lie, redoundeth euen vnto God, whose making and sanctifying they be of to his owne glorie. So he vtterly forbiddeth al swearing, either by God himselfe rashly or falsly, or by creatures vnder any forme or pretense whatsoever.

40 Past. *Then is not that currant, which the Papists hold, and accordingly practise, of lawfulnessse to sweare by Saints, yea or by their other deare creatures, Masse and Rood, not without disdainfull and earnestfull vpbraiding to the reprovers of such oathes, that they haue sworne them out of the land, and hope to sweare them in againe. For maintenance of which lawfulnessse, they alleage these and like Scriptures, where Hannah saith to Eli, <sup>1</sup> As thy soule liueth: where <sup>2</sup> David to Jonathan; <sup>3</sup> Abigail to David; <sup>4</sup> Elizeus to Elias, and the <sup>5</sup> Shunamite to Elizeus, say, As the Lord liueth, and as thy soule liueth, in like tenor of speech, where Ioseph also protesteth, <sup>6</sup> by the life of Pharaoh: and where Moses saith to the Israelites <sup>7</sup> I call heauen and earth to record against you this day.*

Par. Their assertion and practise is wicked, an oath being a part of Gods proper worship, with creatures vcommunicable. For *Moses* ioyneth <sup>b</sup> sole-seruice to God, and swearing by his name, together : and the Prophets, both complaine against <sup>c</sup> swearing by them that be no gods: and foretell that vnder the Gospell <sup>d</sup> Every tongue shall sweare by the true God. Considering these things, and moreover that an oath emplieth, that he,

which

<sup>1</sup> 1. Sam. I. 26.

<sup>2</sup> — 20. 3.

<sup>3</sup> — 25. 26.

<sup>4</sup> 2. King. 2. 4.

— 4. 30.

<sup>5</sup> Gen. 42. 15.

<sup>6</sup> Deut. 4. 26.

<sup>7</sup> — 30. 19.

<sup>b</sup> Deut. 6. 13.

— 10. 20.

Matth. 4. 10.

<sup>c</sup> Jerem. 5. 7.

<sup>d</sup> Isay 19. 18.

— 45. 23.

— 65. 16.

which is sworne by, is both euery where present to heare: All-wise to know euery heart; and Omnipotent to punish: what interest haue Saints in this honor, yea or Angels either, which can be but one-where at once; and as they not at all; so these go not but sent, and that with limited both knowledge and power for execution of wrath or mercie? what need the Papists then be so iea-lous for hunting their Masse, Rood and Saint out of mouth or land; seeing they, which sweare by such, sweare God out of their hearts and all true religion, whether customably or superstitiously they do it. As for the Scriptures they do, or may alleage, as that of *Hannah*, is an asseueration of certainty, by way of comparison with some other thing to this effect, As surely as thy soule liueth, or, as thou art alieue, this or that is so, or shall be done; so those of *Dauid*, *Abigail*, *Elizens* and the *Shunamite* haue, besides that comparatiue Demonstration of assurance, an appeale to the liuing God, as a witnesse and reuenger of otherwise meant then spoken. And touching *Iosephs* forme, it is either a corruption learned of the Egyptians, if he vsed the speech in their sense, as attributing immortalitie to their Kings: or if not an asseueration as were the former thus, As truely as *Pharaoh* liueth, nor an imprecation, So let *Pharaoh* liue, as this is or is not, shal or shal not be: but a plaine oath, it may be construed thus, By him that giueth life vnto *Pharaoh*, after which sort it is said, that *Iacob* <sup>c</sup> Swore by the feare of his father *Isaac*, that is, By God, whom *Isaac* feared: or that he did it, to hold their estimations of him, to be, not one of Gods people, which easily they might haue smelt, especially by after-circumstances, had he sworne As the Lord liueth, or By the God of his Fathers: but a plaine Egyptian by birth or education. Lastly, y of *Moses* is a contestation hyperbolicall of all creatures by a *Prosopopæe* metonymicall, to stand forth with him as witnesses in their kind against the Israelites, to denie them their <sup>f</sup> blessings, if they obeyed not. So that nothing in all the Scriptures will

<sup>c</sup> Genes. 31. 93.

<sup>f</sup> Deut. 29. 23.



serue the Papists, to proue the lawfulnessse of their swearing by Saints.

Past. *But where is it forbidden to swear by Saints?*

Par. Euen in such places, as swearing by *Malcam*, by the *h* Sinne of Samaria, and by *i* *Such as be no gods*, is forbidden.

Past. *Yea, but Saints haue a great difference from the Gentiles gods, these being abhorred, and they accepted with God.*

Par. That vaine distinction of the Papists will not serue the turne, to proue, that Saints may be sworne by. For the Lord is offended for swearing by such as be no gods: but Papists will not say, I trust, that Saints be gods; and the Lords conclusion by that is, that God only is to be sworne by; and *Moses* to that purpose hath giuen the charge, *k* *And thou shalt sweare by his name.*

41 Past. *What formes of an oath, canst thou giue me either imitable or detestable?*

Par. Of each sort, as the zeale of the godly: so the lewdnesse of the wicked haue and do according to their affections, bring forth infinite examples. Those which the godly haue obserued, are in calling God to witnesse, either simplie, as *l* *The Lord lieth*, which men first tooke from Gods owne manner of swearing By himselfe, *m* *As I liue*; and this is most vsuall in the old Testament: as in the new our Sauour vseth this word [*n* *Amen*] veritie (which is himselfe) for the most part *o* doubled: and the Apostle often these; *p* *I say the truth in Christ*: and, *q* *I call God to record vnto my soule*: and, *r* *The truth in Christ is in me*, that *God knowes that I lie not*: and, *s* *Before God, I lie not*, and, *God is record*: in religious attestations: or by circumlocution of some thing, either implying Gods benefits towards vs, as By my Faith, my Troth, my Christendome: By the contents of this Bible in Iudiciall proceedings; By Iesus Christ, and shorter (for euasion in not seeming to swear) by *I H S*, the contract of Iesus, pronounced *Iis*: and in contracts, Hereto I plight thee my Faith,

*8* Ephes. 1. 5.  
*h* Amos 8. 14.  
*i* Jerem. 7. 5.

*k* Deut. 6. 13. &  
10. 20.

*l* 1. Sam. 19. 6.  
*m* Numb. 14. 28.

*n* Matth. 5. 18.  
*o* Iohn 5. 24. and  
so euery where  
in that Euangeli-  
st.  
*p* Rom. 9. 1.  
*q* 2. Cor. 1. 23.  
*r* — 11. 10. 31.  
*s* Galath. 1. 20.  
*t* 2. Thess. 2. 5.

Faith, or my Troth : as renouncing interest in all these, If we lie : or calling for somewhat from God vnder condition of truth spoken or meant, and this either by wish, as So mought I liue, thee, or speed : So God helpe me, Saue me, Iudge me, Loue me, Mend me : or by imprecation, as *David*, *⁊ If I haue done this, let mine enemy persecute my soule :* and, *ⁱ God do so to me, and more also ;* a common oath among the Hebrewes. Those, which the intemperances of the wicked throw out, I abhorre to speake, while blasphemously giuing vnto God the vnseemly person of a man, they rent him into al his parts, as Wounds, Heart, Life, Guts, Blood, Nailes, Foot. In wishes, So God iudge my soule ; and with an impious addition, So helpe me God and Holy-dame : in imprecations, God confound me, destroy me bodie and soule : I pray God I be damned, May sincke, as I stand, or, where I sit, May neuer rise out of this place, This may be the last word I may speake, the last meate I may eat : May be my bane ; A plague take me else ; I renounce God and all his workes ; The diuell reiuue my soule, Neuer might I come where God hath to do : If this or that be not so : and these imprecations most comonly in a lie do men, without all feare of God, or fauour to themselves, breake out into, till God take them at their word, and so cause them to perish, as they desire and deserue. Now, all these fashions and whatsoeuer else, either the zealously religious, or the out-ragiously impious, can or do daily inuent : all these, I say, either good, out of due time and cause ; or bad at any time, taken ; haue the maine crime, of profaning Gods name, in them ; and vengeance waiting at the doore for them : and what knowest thou, O wretched man, how soone or suddenly the Lord will let it in, to thine euermlasting perdition.

42 Past. *Of the person to be sworne by, which is God only ; thus farre : shew me lastly the cause, Why and wherefore an oath is to be taken ?*

Par. The furthest end, is Gods glorie, being thereby

⁊ *Psalme 7.4.*

ⁱ *Ruth. 1.7.*

1. *Sam. 3.17.*

— 14.44.



\* Hebr. 6. 16.

Vow.

\* James 1. 6.

confessed to be the Knower of all things; the Louer of truth, and the Reuenger of periuurie; and in all these to be of highest excellencie: the next, is our owne or our neighbours profit, either in fame, goods or life, otherwise to be damnified: the neereft of all is the deciding and \* finishing of a controuersie depending, for want of proofes pregnant, or witnesses competent.

43 Past. *Of defiling Gods name by an oath sufficiently hitherto: how is it by a vow defiled?*

Par. As an oath, either in the making, or in the obseruing of it.

Past. *What is it a thing unlawfull to make a vow?*

Par. No: for it bringeth worship vnto God, in two things, to wit, in offering vnto him that, which of right yet he may challenge: and in asking of him that, which yet is not due, but of his free grace; and both these for our greater good. For when we offer him his owne, we gaine our selues vnto God: and when *y in faith we aske* for any of his good things, we obtaine that also. So that, heere is a gaine made of things present and to come.

Past. *Nay, but some say, it is both superfluous to vow a Dutie, whereto the Commandement hath otherwise entirely tied alreadie: and also dangerous, because it hampereth him, as it were in a snare, that transgresseth the vow.*

Par. It is neither superfluous, because it greatly stirreth vp our slacknesse, and giueth cleerer euidence of our faith: nor yet dangerous, because either we know or be vncertaine that the things we vow, do please God: if we know that they do, we were bound before to render them, and so the vow, is a new, not Snare; but incitement, to do an act before due: if it be doubtfull, it is best then, for feare of danger to keepe thee free.

44 Past. *Seeing it is not unlawfull to vow; tell me now, what a vow is?*

Par. It is an earnest promise, willingly and freely vnto God made of things lawfull and possible, to a good end.

Past. *Explaine the definition.*

Par.

*Par.* I call it a promise serious, to exclude rashnesse and want of deliberation before the vow: I adde willingly, to shut out forced vowes, as in children by parents deuoted to Monkish profession. I adde further, freely, to remoue them from vowing, which be vnder anothers  
<sup>z</sup> Couert, as the child, wife, or seruant, vnlesse it be with the Superiours approbation, or silence after knowledge of the vow made: vnto God, to exclude Idols and Saints, because God alone hath power to punish the vow-brea-  
 ker: lawfull, to condemne vowes of things vnwarranted by the Word: possible to reprove them, that will so mocke with God: to a good end, as when Gods glorie, or mans profit is sought for; whereby are excluded vowes made to a purpose either pernicious, as certaine Iewes to  
<sup>a</sup> kill *Paul*; as louers many times to atchieue their lusts; and theeuers their booties: or friuolous, as many superstitious, in refraining some meates vpon certaine daies.

<sup>z</sup> *Numb.* 3. 4. 7.

<sup>a</sup> *Act.* 23. 12.

45 *Past.* What then be the true ends to make a vow for?

*Par.* Either to the acknowledgement of Gods alone sauing Power, as in <sup>b</sup> Warres and great extremities: or to testifie thankfulness, as did <sup>c</sup> *Jacob*: or for honest exercise of the bodie the better to teach others, as did the <sup>d</sup> Nazarites; or to approue our selues to the godly, as did <sup>e</sup> *Paul*.

<sup>b</sup> *Numb.* 21. 2.

<sup>c</sup> *Gen.* 28. 20.

<sup>d</sup> *Numb.* 6. 2.

<sup>e</sup> *Act.* 21. 24.

18. 18.

46 *Past.* But be vowes all of one sort?

*Par.* No: for some bee absolute, and some conditionall.

*Past.* A vow absolute what is?

*Par.* A dedication of a thing lawfull vnto God without exception, and that either for a time, or for euer. Examples whereof we haue in <sup>f</sup> *Leuiticus*, and in the <sup>g</sup> Nazarites and <sup>h</sup> Rechabites.

<sup>f</sup> *Leuit.* 27. 2.

9. 14. 16.

<sup>g</sup> *Numb.* 6. 2.

<sup>h</sup> *Jerem.* 35. 6.

47 *Past.* What is a vow conditionall?

*Par.* It is an holy promise vnto God voluntarily given to do him a dutie lawfull and possible, he granting a petition therefore vnto him made.

*Past.* Why is it called an holy promise?



*Par.* Because it must be of things consecrable, that is, worthie to be offered vnto God.

*Past.* *What is there of that sort?*

*Par.* In brieft our whole selues, conformable vnto his will in the Word reuealed.

*Past.* *Is it for all men to make this offering, or of any other thing without themselves?*

*Par.* No: For we must offer that, which we be through faith assured of, that it pleaseth God: and therefore the first thing to be laboured for, is, in our persons, to be iustified with God, else can nothing come from vs acceptable vnto him, we know that he looketh to no <sup>i</sup> *Caines* either sacrifice or vow.

*Past.* *Why addest thou lawfull and possible?*

*Par.* To keepe out things vngodly, and out of our powers, lest so we may seeme to dishonor & mock God.

*Past.* *Why addest thou, he granting a Petition?*

*Par.* Because a gift asked and obtained, tieth the votary more straitly to the performing of the dutie promised. Therefore most commonly we see vowes in the Scriptures to stand of both parts, a petition of one thing from God; and a promise backe of another vnto God: as may be seene of <sup>k</sup> *Iacob*, <sup>i</sup> *Iephthas*, the <sup>m</sup> *Israelites* and <sup>n</sup> *Hannaes* vowes.

48 *Past.* *How then is Gods name abused in vow-making?*

*Par.* When a thing vnlawfull is either conditioned with God, or promised vnto God.

*Past.* *How conditioned?*

*Par.* As when we request of him, either good things to bestow them ill, as riches either to hoord them vp couetously, or to lauish them out prodigally; or to come by them by euill meanes, as by theft open or couert: or things in themselves euill, as incentiues to lust, mischief to an enemy priuate, and such like.

*Past.* *How promised?*

*Par.* As when we promise him a thing either vnpossible or inconuenient.

*Past.*

<sup>i</sup> *Gen. 4. 5.*

<sup>k</sup> *Gen. 28. 20.*

<sup>i</sup> *Jud. 11. 30.*

<sup>m</sup> *Numb. 21. 2.*

<sup>n</sup> *1. Sam. 1. 11.*

Past. Canst thou give me hereof any examples?

Par. I can: First, the vowing of chastitie, because it dependeth vpon the gift of God, and not vpon mans will, cannot be but sinfull, hauing no Commandement for it, but only this, *He that can, let him take it.* Secondly, the vowing of Monkish life, is vnlawfull, hauing these euils in it, a thraldome to *Humane constitutions*; and them full of superstitions and false worships: an abusing of patrimonie left, both by giuing it off, without either Gods calling or mans need, & by cutting short of all abilitie to profit friends or countrie with: besides the buytherewith of an idle life, with professing of wilfull begging to the *burdening* of others. Thirdly, the vowing of Pilgrimages to this or that Saint, is superstitious and wicked, being not only no seruice to God, but transgression against faith and loue: Faith, because more grace thereby is ascribed to one place, then to another; and diuine honor to the Saint, that is gone to: Loue, because the substance is thereby wasted, and the time misspent, which should haue bin reserued for the children of God about vs, and haue been employed on better studies.

49. Past. How in the obseruation of a vow is Gods name empayred?

Par. When a vow, either wicked is rendred; or good is vnkept?

Past. As how the first?

Par. When a thing vnlawfull, either by God in iudgement granted, is transferred vnto corruption: or vnadvisedly by man promised, is in secret practise of sin outwardly borne out; and so a lie made vnto God, in giuing him chalke, as they say, for cheese. A practise of this is euident in Popish votories: where chastitie is promised, and either *Burning* or *Fornication* is rendred: pouertie professed, and riches out of the fattest soiles greedily sucked vp, and swinishly woltred in: honor to God pretended, and abominable sacrilege committed: or if in any of these regard to the vow be had, it is in the daintie

*Matth. 19. 12.*

*Marke 7. 7.*

*1. Ephes. 4. 28.*

*2. Thess. 3. 10.*

*11.*

*1. Cor. 7. 9.*

*1. Tim. 2.*



tie and vnpatient by pardons dispensed withall.

Past. *But is it not a sinne, not to stand to the thing so promised, though unlawfull?*

Par. As we said in an oath, no seruants promise is allowable, that is made against his masters will. And herein *Isidors* rule must hold, In euill promises cut off thy faith giuen; in a dishonest vow change the decree: do not what thou hast vnadvisedly vowed: wicked is the promise that is not without sinne performed. A good rule well alleaged, but ill obserued of the Canonists, vnto whom damnation is the greater, that they know the good, and strue to the contrarie.

Past. *How the second?*

Par. When a duetie rightly promised, is either wilfully broken off, or vnwillingly rendred, or slowly performed.

50 Past. *The interposing of Gods name to an asseueration, is such as thou hast declared: what offence groweth to it by execration?*

Par. When we throw out in heate of anger or any other passion, Cursings, Imprecations and Bannings, either against our selues in impatiencie vnder the Crosse, or in the out-facing of a lie for our credit or aduantage: or against others annoying or crossing our persons or proceedings.

Past. *Why a man should be so wicked, as to curse himselfe for any cause, or any thing about him, vnder these termes commonly, a Pox, Plague, Murren, Mischiefe, Halter, the Diuell, take, throttle or consume thee, or what else the impatient humor of man by his mouth flings out of his heart; I see no reason, but from Satans spirit raging in him to hasten or scale up destruction to himselfe or his: but is it vnterly unlawfull to curse, imprecate, or wish harme to our enemies, so many examples being of good men that haue done so, and precepts that bid do so?*

Par. All enemies bee either our owne, for, and in priuate causes and quarrels: or Gods, either ignorantly, or  
of

of set malice impugning his religion for doctrine or life; and for his sake, ours also professing defending and following it. Of the first, Christ and his Apostle giues vs this lesson, *Curse not, but <sup>u</sup> love rather and <sup>x</sup> blesse your enemies and persecutors, and pray for them*: for so shall ye bee knowne for *his children, which giueth downe raine and sunshine to good and bad alike*. And this is the greatnesse of a right Christian heart, to be able so to subdue his passions, as, where the corrupted nature would fret and curse, the regenerated spirit can be patient and blesse. Wherefore wicked is that mouth, which will curse the goods or life of his owne flesh, whether proper, as himselfe; or common either by nature as man; or by grace, as his Christian-euen, if so be himselfe bee the child of grace: impious also is that wish, which would make God a breaker of his owne law, by striking that at anothers desire, which hee hath bidden him to blesse and pray for; though many times hee taketh vp, and executeth that wicked curse, howbeit for greater vengeance to the curser; and to the cursed, either in iustice for his punishment, because he is wicked: or in mercie, for his chastisement, because he is innocent. What thing holy men haue vttered in the other by spirit of prophesie in <sup>2</sup> imprecations or cursings, that is not of vs to bee drawne into practise, vnlesse we be sure of the same spirit to doe it by. Whence it was, that Christ said to the Disciples, which desired to call *downe fire from heauen* vpon the vn hospitall Samaritanes, as *Elias* did; *2 Ye know not what spirit yee bee of*. So that, in our owne cases, vterly wee are to forbear cursings and bitter imprecations: in Gods cause absolutely, if we haue his spirit for warrant, otherwise conditionallie we haue (with pitie yet and grieve for their persons in kindnesse of nature) to wish wrath vpon their sinne, either for their conuersion by the punishment, if the Lord haue that mercy for them, and be for his glory: or for their subuersion, if otherwise, that no longer they may doe hurt, or hinder the godly. As for the precepts, one thing

<sup>t</sup> Rom. 12. 14.

<sup>u</sup> Matth. 5. 44.

<sup>x</sup> — Vers. 44.

<sup>y</sup> — Vers. 45.

<sup>2</sup> Psalm. 69.

from vers. 22.

to 69. and 109.

6. 10 2 1.

2. Tim. 4. 14.

Ier. 11. 20.

<sup>2</sup> Luke 9. 55.



As in Psal. 69.  
 & 109. above  
 quoted &  
 2. Reg. 2. 24.  
 1os. 6. 26, 31.

c. Rom. 12. 1.  
 2. Cor. 10. 1.

thing it is to <sup>b</sup>denounce a curse, where the Lord bid-  
 deth, and another to bid it our selues in our owne  
 quarrels.

Past. *The third thing, which by the interposing of Gods  
 name, offence may bee made in, is adiuration: tell mee what  
 that is.*

Par. It is an inserting of Gods name, or his good  
 things, with request, that vpon consideration of them  
 and earnest desire to inioy them, we would addresse our  
 selues to a certaine worke. Here the sinne is, if the work  
 be euill, which motion is made vnto: as when a man will  
 say, For Gods sake, or, For the loue of God, breake that  
 mans head in quarrelling; Pledge me a carouse, in quaf-  
 fing; Let vs make such a purchase in robbing, and the  
 like. Of the vertue, one example, among thousands wee  
 haue in Saint Pauls words, *I beseech you by the mercies of  
 God, giue up your bodies, an holy sacrifice vnto him.*

52 Past. *Of an oath, curse and adiuration, thou hast se-  
 uerally spoken: What difference is there betwixt them?*

Par. The oddes betwixt an oath and cursing, is, that  
 all oathes haue a secret imprecation at the end of them:  
 but all imprecations are not oathes, because they affirme  
 or promise nothing, but onely breath out reuenge: and  
 betweene both these and adiurations: that al haue draw-  
 ing of matter from God, but to diuers ends.

Past. *Shew me these more particularly?*

Par. In an oath we renounce God and his goods, if  
 this or that; in a curse, wee wish from God, besides the  
 losse of his goods, mischiese and hurt, because this or that;  
 in an adiuration we beseech for God and his goods sake:  
 That this, or that may be done, thought or spoken. The  
 first is a contestation of veritie; the second, a detestation  
 of iniurie; the third, an obtestation to a dutie: The first,  
 a prooffe; the second, a reuenge; the third, a rouzing vp:  
 The first and third vrged or ministred by another; the  
 second, rising from selfe-rage and indignation.

53 Past. *How Gods name is openly assumed, it is appa-  
 rant:*

*rant : How now is the same secretly defied?*

*Par.* In the whole art of wisardie.

*Past.* What meanest thou by that word?

*Par.* Vnder the name of wisardie, (by way of teaching) I comprehend whatsoeuer is done by art Magick, or by that which we call the Blacke art, because it is either fetch from, or tends to the kingdome of darknesse, whether it bee done by confederacie with the diuell, or through diuination.

54 *Past.* What are the defiances done by confederacie?

*Par.* All feates wrought by witchcraft, enchantments, coniurations, charmes and necromancie : vnto all which, the diuell is prompt to come at all calles, and to execute all such hurts (or benefits also for greater harmes to the bidder or beleeuer) as he shal be set about, or to seeming, compelled to. For Satan faineth himselfe by force of hearbs, rootes, little stones, or any other creatures or ceremonies, to bee drawne forth, and commanded as it were against will, not by vertue of such things, but of his owne pliablenesse vnder Gods iudgement permitting it, to be employed for mans destruction, whom hee alwaies<sup>d</sup> enuied from his first creation. Hence is it, that when his league-fellow, witch, enchaunter or coiurer, is attached, arraigned, and comen to bee executed by lawes, hee leaues him therein the ditch, as surely now his owne to the latter gaspe, where least span is left him to repentance. So that they serue an ill master, if they could see it, or rather be serued of a bad hind, that haue to doe with such; and that is Gods iust iudgement against that soule, which refusing him, chooseth fellowship rather by plaine profession with his enemye.

*Past.* But it is the name of God, Tetragrammaton, that is, Ichouah, (which name the superstitious Iewes haue holden to be ineffable; and therefore in stead of it, haue pronounced Adonai) and the name of Iesus, with the signe of the crosse in, and about the circles, that compelleth the diuell to obey, and to worke effects desired.

*Par.*

*d Wis. 2. 24.*

*• P. Galat. de  
atrams Cath.  
uerit. lib. 2.  
cap. 10.*



*Par.* The more execrable blasphemie theirs, that abandon Gods holy name and titles vnto the works of sinne: and the craftier is the diuell, that will make semblance of trembling and subiection at the call of those names and toies. And yet nothing herein will hee doe, without engaging the soule first vnto him in exchange of his trauell. Hence come the simbols of his presence in Toads, Rats, Cats, Dogs, Flies, Fleaes, and other creatures called Familiars: and the sacrifices to him againe given back by blood, flesh, or somewhat else from them to the confirmation and vpholding of the couenant. Vpon which agreement, hee attends and yeelds himselfe a drudge to all seruice, which the Lord giueth him not a speciall check in: but for whose hooke in his nostrils he would tumble all downe at once into confusion: through which he hath no power, but vpon, and among the children of vnbeliefe for their hardning: and if vpon any of Gods children, it is for their triall, and greater good in the end.

*Past.* Yea, but as much euill is done by such: so is much good also atchiened: as the unwitching of things bewitched: the finding of things stolne; the curing of many maladies; the knowledge of things to come; and such like. And therefore, as they be not to be condemned that doe such things, so doe not they offend, that vpseeke such cunning men: vlesse it be euill to doe, or seeke for good.

*Par.* Remember first, that if witches, enchaunters, sorcerers, and the rest of that generation, had in any kind been allowable, the Scriptures would haue made the exception; and not haue giuen the charge absolutely, <sup>h</sup>Thou shalt not suffer a Witch to liue: nor haue threatned, <sup>i</sup>I will be a swift witnesse against the south-saier: nor haue holden all, both these, and those also, which shall anon be spoken of vnder one kind of <sup>k</sup>abomination, and worthy the like death. And this also learne, that <sup>l</sup>we must not doe euill, that good may come thereof. For whatsoeuer good is done by leaud meanes, it is sinne. And therefore to vpseeke and

<sup>f</sup> Job 1.12.

<sup>g</sup> 2.6.

<sup>g</sup> Ephes. 2.2.

<sup>h</sup> Exod. 32.18.

<sup>i</sup> Malac. 3.5.

<sup>k</sup> Compare Leuit. 24.17. with Deut. 18.10.11. and Isai. 47.

12 13.

<sup>l</sup> Rom. 3.8.

and vse the meanes of such, as are in confederacie with the diuell, is all one, as if a man did seeke himselfe to the diuell, as indeed he doth it by a deputie: for he that vseth the seruants hand, as a seruant to a businesse, vseth the masters; for he serueth not, but to his masters vse. Now all Witches are the diuels vassals & drudges by him excited, and headlongly drawne on by the roape of their malice and rebellion, to command his seruice; that commanded, he may the deeplier after command them torments with him to suffer euerlastinglie. And are not their lots also, throw ye, with Witches put in, which (as of Witches they haue learned) heat brandises, spits, knives or other irons glowing hot, to pierce the bewitched thing with; or cut off the eare; or some piece of a beast fore-spoken, and throw it in fire, to bring the witch in place, and to draw blood off her, vnder a diuels beliefe of a remedie therby; which also naile horseshoes at the inside of their entrie-threshold, that a witch may not dare step ouer it, and a thousand such counter-witch-crafts to chase away one diuell with another? yes verilie. For so the diuels vse to sport themselves amongst sinners and vngodly men, suttellie seeming to flie from al stales, without faith done, for driving them away, that thereby they may make a more happie returne to hamper them in hella cloaser way. This well considered, might make men afraid to repaire vnto Witches, Soothsayers, Wisemen, Cunning-men and Coniurers, for their sick-folkes, for their goods stolne, over-lookt or fore-spoken: for knowledge what shall betide them in such, or such attempts: or to haue any doings with such faithlesse prouisions to withstand or expell the diuell, for preseruacion of them or theirs, as if there were <sup>m</sup>no God in Israel, to heale, preserue, or gouerne either creatures, or actions, to their best state and issue, they would goe vnto the <sup>n</sup>Law and the Testimonie, and not from the liuing to the dead and damned spirits: would loose rather their goods, health, prosperitie, yea, and life to, then to sell both

<sup>m</sup> 2. King. 1. 3.

<sup>n</sup> Isai. 8. 20.



both bodie and soule to hell fire.

*Past. But many supposed to be Witches, may seeme falslie to bee condemned for such, using naturall meanes of hearbs and other creatures fit for cure of sicknesse: the artificiaall rules in casting a figure, for telling of things lost or stoine.*

*Par.* Therein also is the subtiltie of Satan to bee suspected, that he may seeme to be, not a diuell, but a Physitian, or an Artist. His long experience, knowledge and obseruation of causes, that bring diseases, of vertues in hearbs, rootes, and other creatures: of talke and conferences about this or that: of mens actions and conuersations in time and place: suggesteth to his, otherwise vnskillfull and ignorant, leaguer, both the purpose of the seeker; the partie sicke; the disease, cause and cure; the thing lost or or stollen; the parties purtraiture, gate and place that stole it; the thing where laid; or when to be brought home againe, and a thousand such tricks, (vnlesse the Lord crosse the enterprise) doe they by the the diuels elucidations and operations, and many times vpon the sudden, to the great admiration and deadlie praise of the workers cunning: in whom that is most true, which is said of the dicer, The cunninger man, the wickeder he.

55 *Past. Such are the Works done by confederacie: How are the diuinations made and effected?*

*Par.* By flying of birds; prying into guts; setting of lots; telling of fortunes, palmestrie; casting of natiuities, and what other sorts of sooth-sayings there be; and wherein our Almanack-makers presume to farre, by Astrologic.

*Past. Why? Doest thou condemne the art of Astronomie?*

*Par.* Not of Astronomie, keeping within compasse of viewing the course of the heauenly bodies, as they be ordered for distinction of times and seasons, that is, of yeeres, moneths, weekes daies, houres and minutes, through the motions of the Sunne, Moone, or Starres, rising

sing or falling; encreasing or waning: hauing vse in Kalendar, in the Sea-mans Chard, in Dials, in knowledge of daies longer or shorter, according to the diuersities of climates, of tides in sea or flouds; and in all writings for date of time, or record of things memorable done in time. All which bee the commendable effects of the art Astronomically, as hauing certaine demonstration of the principles of it, and is properly called Astronomie: but the guesse, or rather concluded decree, which is made and drawne from those heavenly bodies, by constitution of their aspects, and placing in their houses, is full of deceit and euillages deluding the people, and holding them in a superstitious obseruation of daies dismall or luckie, rainie or faire, blustering or calme, for feare of the one sort, to hold hand off from necessarie offices; and in presumption of the other, to promise successe to their owne labours vnder the luckinesse of the season prognosticated: and so making the simple rather to depend, in feare or expectation of good or ill from the creatures so, or so disposed; then from Gods prouidence ruling ouer all; and to be more carefull about auoiding or enioyning of those falsely foretold presagements, then about the obseruing of Gods truly enioyned Commandements: whereby Gods name in his power, prouidence and righteousness is despised. Were these Astrologically conclusions, by infallible principles fetcht from the Starres in a settled ordinance of God (as they must grant, or make themselves but coniecturers, and so to go without credit in all their predictions) surely the Preacher saying; *P He that obserueth the wind, shall not sow; and he that regardeth the cloud, shall not reape:* might not iustly seeme to strike at these Starre-gazers, that giue so many caueats against wind and raine. For as it falles out most commonly contrarie to their definings: so if the day forespoken to bee rainy or ill-winded; fall out to be faire and wel-windy; and the next day with some moe perhaps following, disposed to the contrary; either the obseruer must venture vpon his

P Eccles. 1. 1. 4.



his feare, or, as before, so after, tole a good season. To say nothing further of these necessities of euent, enforced from Starres, Eclipses or other dispositions: nor of their ambiguities and twi-sensed Oracles, nor of their euasions and turning ouer the Milke giuen, with their heele, while they prefixe or subscribe these sayings to their Prognostications, the wise shall over-rule the Stars; and all men are liers, and who louder then they? nor of other their daliances, and illusions which are infinite: of these Diuinours, as also of the whole craft of Wisardie, with their followers and Vpseekers; I conclude, that they make a secret defiance of Gods name in his Wisdome, Power, Prouidence and Goodnesse: as if in these attributes he were tied, idle, or carelesse, about the well-gouerning of these inferiour bodies, brute or reasonable: that they fall into plaine Apostasie, and reneague their faith, without the speedier repentance vnreouerable.

56. *Past. The sinnes of this Law, that stand in doing, thou hast put downe: what be the sinnes that grow herein by leauing that undone, which may serue for the sanctifying of Gods name?*

*Par.* When called to an oath lawfully; or to confesse Gods name, religion and truth boldly, a doore thereby being opened me, to do both God in the seruice, honor, and man in the example, good: or demanded a reason of the faith that is in me, either for defence of it, or to edifie others by it: I refuse or neglect so to do, as resolving to keepe in a whole skinne, if enuie or ill-will may come by speaking; contented to keepe close in a ciuill life to my selfe, without meddling in matters of religion; and so remaining either vnwilling or vnable, either to learne my selfe, or to teach others the way, to set forth the honor of Gods name: also when for want either of discretion I obserue not, or of zeale, I let go vnfollowed, the occasions offered me to magnifie Gods name in word or deed. Againe, when knowing, that I ought indeed, as I am taught to pray, be daily occupied in the hallowing

91. Pet. 3. 15.

hallowing of Gods name in all points of sanctification; yet either not at all, or not so often and diligently, as dutie would, by praying and thankesgiuing; by preaching the Word, if I be a Pastor; by instructing my charge, if I be a father or master; in reforming my people by due execution of Lawes, if I be a Magistrate, I endeavour it not; by omitting these duties, I shew Gods name to be of little price with me: and so being called by his name, a Christian, to be a despiser and a prophauer of his name, which yet I beare in title and pretence, the profession of.

57 *Past. How is Gods name in another mans offence prophaned?*

*Par.* By not defending it, when it is blasphemed, abused or ill spoken of by others: as when I heare either him rashly, vnreuerently or falsely: or other creatures beside or with him either named, vowed to or sworne by: or heare that to be either giuen to, or takē from him, which becommeth him not: as when they say, God is a good man, &c. Or when the Epicures or Atheists deny his providence; ascribe things that befall to fortune or chance: denie, misuse or scoffe at his Word and Sacraments: apply his name or any holy thing of his, to prophane, pernicious or superstitious vses, as to Charmes, Sorceries, Witchcraft or Coniuring: consult or determine, in my hearing to seeke vnto such; and do not rebuke, and to my power confute such abusings and blasphemies, I am in fellowship of the guilt with them, as an Accessarie or an Abbettour vnto them.

58 *Past. Thus farre of the vnrightheousnesse in this Law restrained: what is the rightheousnesse by consequence emplied?*

*Par.* The religious, sober, and honorable vsage of Gods holy name, the brightnesse of whose Maiestie the verie Sunne and Moone do blush at: Which holy vsage standeth chiefly in a true and constant confession of Gods name, both publikely in assemblies, by inuocation for obtaining good, or auoiding euill things: diligent



obseruation of his word read or preached; and fellowship in the Sacraments duly administred: and privately, as often as a reason of my faith, either by violence of enemies to be forced from it: or by peaceablenesse of friends, to be a teacher of it, is demanded of me: also in a zealous publishing forth of all Gods workes, either in my selfe experimented, or in others seene: heard or read of, to moue liking and admiration of them in the hearers. Againe, it standeth in the applying of Gods name to necessary duties, when occasion calleth for them, with a religious zeale to haue things answerable to the dignitie of it; as namely in affirming, denying or promising of a thing lawfull and possible, present, past or to come, vnder the witnesse of that name, to bring entire truth and faithfull performance, whether to man, as in an oath, or to God, as in a vow: in blessing, where I am wronged or persecuted, and praying for their conuersion. Lastly in a zealous seeking and following of occasions giuen me to speake or do good vnto Gods praise: in the care and studie to haue Gods name hallowed, both in my selfe, by all fruits of regeneration agreeable to the profession of my calling; and also in others by procuring all good meanes to their edification vnto the kingdome of God, which they with me be called and entituled vnto by grace.

59 Past. *The Commandement is handled: the reason to this law annexed, is yet behind: whereto serueth it?*

Par. To constrain obedience.

Past. By what argument?

Par. Of the greatnesse and ineuitablenesse of the punishment, which he will strike the blasphemers with.

Past. *How do the words import so much seeming to be vnterred more fauourable thus. For the Lord will not hold him guiltlesse that taketh his name in vaine?*

Par. The cunning in speech obserue the phrase to be that, which the Grecians call *μετὰ τὸν ὄνομα*, when lesse is spoken and more is meant, that is to say, he shall most certainly and grievously be punished.

Past.

Past. Whence is taken the reason of this punishment?

Par. Euen from the exactnesse of Gods iustice, which cannot let sinne passe unpunished. In respect whereof, were it not for the perfect righteousness of Iesus Christ, the reconciler of the world, by God, vnto the appeasing of his wrath, accepted: it could not be, but his vengeance would consume, not only man himselfe, but heauen and earth also, in his sight, through mans sinne defiled.

Past. What is here-out to be gathered?

Par. That the prophanation of Gods name is an hainous sinne, which evidently appeareth also in the Iudiciall practise of this law, in punishments to be inflicted euen on the bodies of blasphemers; ordinances and examples being extant in the Scriptures, of punishing not only the blasphemers-selfe by death, as *Sbelomiths* son which she had by an Egyptian; but also euery person that should heare blasphemie spoken and not reueale it.

*Leuit. 24. 14.*

*—5. 1.*



## CHAP. VI.

### Of the fourth Law.

Pastor.

§. 1. *Et vs now see the fourth Commandement?*

**R** Par. This it is, Remember that thou keep holy the Sabbath day, six daies shalt thou labour and do all thy worke: but the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates: for in six dayes the Lord made the heauen and the earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day and hallowed it.

2 Past. What coherentia bath it with the former three?

G 3

Par.



*Par.* As the first tooke order with vs, to take God for our God alone; the second, to worship him purely: and the third to referre our hauing, and pure worshipping of that one God, to the hallowing of his name, the end of it: so this fourth prescribeth the manner, how all this may be kept and practised in our selues, and continued vnto our posteritie.

3 *Past.* To What end then beareth this law?

*Par.* To haue an exercise of true religion holden among men, without the which it could not be either learned, or retained; but all would be tumbled together in Barbarisme and Atheisme.

*Past.* What meanes be there to this exercise?

*Par.* Two principall: First, A ministerie of Diuine knowledge learned: Secondly, The nurserie to be taught it in, the Schooles of learning. For without these two, no knowledge of Gods worship, to be occupied in to his glorie, can euer be had or holden in the <sup>1</sup> Edification of his Saints.

<sup>1</sup> Ephes 4.12.

4 *Past.* This Precept then, being so necessarie in respect of the end, is diligently, as of all men to be obserued; so of Magistrates besides to be seene to, for the keeping of it. Let vs therefore open it in the parts of it.

*Par.* The parts be euen as many, as were in each of the former, to wit, the Charge, and the Reasons to it.

*Past.* How much doth the Charge containe?

*Par.* A Premonition, in the word, Remember: and the Dutie-selue in the words following, to keepe holy the Sabbath day.

5 *Past.* What vse hath the Premonition heere?

*Par.* It serueth to a double purpose. For first, it stirreth vp to a special care and diligence for the obseruing of the Precept: Secondly, it emplieth the necessitie of obseruing it.

*Past.* Why the first?

*Par.* Because the Lord God heere biddeth to haue the Sabbath day in singular Remembrance, as the care wher-  
of

of should at no time be out of mind, no, not in the week-daies of our owne labour; but that euery daies worke should so exactly be limited out to businesse incident, as no parcel therof should remain, or be set ouer to the Sabbath day: the forgetting wherof is one cause that so many prophanations of the Lords day be, as we daily see.

6 Past. *How emplieth it a necessitie?*

*Par.* All the Commandements are necessarily of vs, for our good, both to auoid the curse, and to atchieue the blessing, to be kept: but this hath moreouer another necessitie; for that nothing of that can euer be learned or knowne how to be done, to please God in the doing, vnlesse the Sabbath be kept, as is appointed. For as <sup>u</sup> one well noteth, if *Adam* in Paradise could not attend vpon the holy Meditation of Gods workes in himselfe and all creatures, to acknowledge his wisdom, power, and goodnesse in their creation and preservation, to the celebrating of his name therefore; and <sup>x</sup> *Dresse and keepe the Garden* too, as it was commanded him: much lesse we, cast out of that Paradise of innocencie and vprightnesse into the thraldome of sinne, can worke now our owne workes, and practise the knowledge of diuine worship too, as becommeth vs, vnlesse we haue a day separated from all our owne affaires, and dedicated wholly vnto the studie and exercise of the heavenly workes. Whereof also it followeth, that, without the obseruation of this day, all knowledge of God would be extinguished; and by consequent, a dissolution of all good order, and a degeneration of the humane state into al brutishnes, would ensue. Which, that the world might not fall into, Gods providence hath euermore and in al nations so wrought, that Satan could neuer obliterate this principle out of Heathen hearts, of holding certaine daies and seasons holy, and put apart from common affaires vnto the seruice of their Idols, falsely presumed to be gods; the religion wherof kept them within compasse of humane honestie one with another.

<sup>u</sup> Bound the doctrine of the Sabbath.

<sup>x</sup> Gen. 2. 15.



7 Past. *Thou hast said of the Premonition: what is now the righteousness in the dutie enioyned?*

Par. It standeth in two things, in the keeping of a rest from our owne workes vpon the seuenth day: and in the sanctifying of that day with the workes of God.

8 Past. *I would know of thee what this rest, or Sabbath is; on what day; from what; to and by whom, to be kept.*

Par. The Rest heere spoken of, is a surceasing from all the occupations of common life, so farre forth as they bring hindrance to the publike celebration of Gods Diuine worship in Sacred Assemblies, and may be either before dispatcht, or till another day put off. And this is a typicall representation of the Rest Spirituall, both in this life mortall to be begunne from sinne with the practise of righteousness in the faith of Iesus Christ: and in the eternall to be continued from all annoyances with ioyes vn-speakable in the fruition of God the Father.

9 Past. *Of the eternall Rest, Meditations out of Gods promises can best scanne the greatnesse, being otherwise inexplicable: the Externall tell me first thy mind of, that hauing well viewed the Type, we may the easier see and be prepared for, the Substance and Internall Rest in this life to be practised til the perfection come in conformity with Iesus Christ, the Author and true paterne of it. But, before all what Reasons canst thou shew me, why the Externall Rest must be kept?*

Par. The Reasons in the Commandement expressed shall apart be handled: other reasons of a number that might be alleaged, these few be not the least. First, for that hauing bin alwaies, euen in y<sup>e</sup> Paradise commanded and kept, and out of Paradise among the faithfull; yea and in some glimmerings of light, among the Gentiles continued; and after vnto the Iewes, together with the Ceremonies of it for that time meete, by expresse Law, both<sup>a</sup> for warning, and with the Rest enacting, it, reuiued, and by<sup>a</sup> Christ and his<sup>b</sup> Apostles obserued: there is no doubt, but now still, and to the end of the world, it is  
to

<sup>y</sup> Gen. 2.2.3.

<sup>a</sup> Exod. 16.23.

<sup>a</sup> Marke 6.2.

<sup>b</sup> Act. 13.14.

16.13.

to be kept. Secondly, As the practise of all ages and people; so the ends it serueth to, do proue that a Sabbath ought to be had: first, that seeing in the true worshipping of God our health eternall consisteth, vacations of the whole man from common workes are necessarily to be had, that the whole mind and soule, disburdened for the time, might with the wings of heauenly meditations flie vp vnto God, and resigne it selfe vnto the perfect attaining of his sincere worship. Againe, that the bodily state, which cannot hold out with continuall toile, is to be spared, to the end that after refreshing it may the better renewe the hand vnto labour; and the mind to contriue what is fittest to be done to vphold the state of this life vnder Gods blessing. Thirdly, The vse of the Sabbath, for conseruation of Gods holy worship, euinceth the necessitie of keeping it. For seeing our dulnesse to learne, our proanenesse to forget that which we haue learned, our vnaptnesse to put in vre the lessons receiued; is so great, as we see, and may be ashamed of: were not a Sabbath to be obserued, what place would there be among men for Gods true seruice and honor? and so by consequent, all feare of God and religion abandoned, how much better would the humane state, then the brutish be, as before we haue noted? Fourthly, The other Sabbaths out of this Law, as Ceremonies and childish Rudiments drawne, and that especially of the *Landes rest every seuenth yeere*, do preach, as vnto the Iew then in the Figure, so vnto vs now in the Bodie, a necessitie of keeping a Rest every seuenth day, thereon to be occupied in the workes of God. Lastly, He that will looke vpon the manifold <sup>d</sup> Repetitions and Inculcations, which not idlie, but of purpose to spurre forward our dulnesse, as with so many lashes of words doubled and trepled, are made in the Law typicall, of keeping the Sabbath a day of holy Rest; and will withall weigh the seueritie of the Ciuill punishment, euen of death, on him inflicted, that did on that day any manner of worke either for <sup>e</sup> prouision of food,

<sup>c</sup> *Leuit. 25. 4.*

<sup>d</sup> *Exod. 31. 15.*

— 35. 2.

*Leuit. 23. 3.*

<sup>e</sup> *Exod. 16. 26.*

35. 3.



f Numb. 15. 32.

g Levit. 25. 4.

Exod. 23. 11.

h — 31. 13.

food, or in<sup>f</sup> fetching of sewell, or in<sup>g</sup> earing and harue-  
sting, yea, or in<sup>h</sup> building of the Tabernacle, the place of  
Gods worship: which were all ceremonies, to hold the  
people in by, till the Perfitters time came, lest they might  
presume to break out into the boldnesse of the Gentiles,  
to doe after their owne willes; no, not to the dressing of  
ordinarie food, the day before, all for the Sabbaths vse,  
being to be dressed, therefore called [*Parascene*] the day  
of preparation: he that will, I say, these things consider,  
shall easily see that the Morall rest on the seuenth day,  
might not be vnkept in any age of any person, whom the  
knowledge of the decalogue euer came vnto, either be-  
fore, or after the Law written.

IO Past. *But seeing the Iew, who walked in the shadow  
of things to come, had this Law in that streightnesse of obser-  
uation, which we be not tied to: Why is it now of vs any longer  
to be kept?*

Par. It pleased the Lord out of the Lawes moral, that  
hane an euerlasting and immutable standing, to draw  
foorth other statutes some ceremonial and some iudicial,  
and to the obseruing of them to set such penalties, as  
were meetest to inforce obediēce. Amongst others out of  
this were drawne certaine strict ceremonies, as of the set  
day, the precise pulling in of every hand from all manner  
of wotke, even from gathering of <sup>i</sup> sticks thereon; of the  
Sabbaths of daies, of <sup>k</sup> weekes, of <sup>l</sup> yeeres, and of the  
<sup>m</sup> ground: of shadowing thereby their sanctification, in  
the totall resigning of themselves vnto God: of retai-  
ning in it a <sup>n</sup> memoriall of the Lords rest from his works  
of creation. These were the things that bound the Iew,  
till the finisher of all ceremonies appeared. But the  
Morall charge stood firme the same still that it was  
from the beginning. Of keeping a rest sundred from all  
seruile workes, which could not concurre, with the  
liberall workes of Gods diuine seruice, so great an oppo-  
sition, as there is betweene the <sup>o</sup> flesh and the Spirit, ly-  
ing betweene. And albeit, what they had for their san-  
ctification

i Numb. 15. 32.

k Levit. 23. 3. 15.

l — 25. 8.

m — 25. 2.

n Exod. 31.

13. 17.

Levit. 23. 24.

o Gal. 5. 17.

etification and recognizing of Gods works in an holy meditation and practise of both, no lesse vnto vs, then vnto them, for the substance, appertaine: yet haue we them now no longer vnder a vaile, but in plaine sight and sense of the spirit.

11 Past. *What day this rest is to be kept on, I would now know?*

Par. So that it be one of the seuen it sufficeth. Now that the ceremonie of the precise day, which the Iewes were tied to, is abolished by Christ, resting (after he had finished his second worke of the regeneration, as the first he had done of the creation) in p'soule in paradise, and in a bodies in the graue. And this indifferencie of the day in freedome by that rest of Christ, vpon the Iewish Sabbath holden; the Apostles, albeit for a while bearing with the Iewes weakenesse, till they might burie the Mosaiscall obseruations with honour: yet afterward both preached in reproofing them which enforced and obserued it, in the Gospell embraced: and practised it also, both in daily meetings to communicate in the word and sacraments together, yea, and that by Commandement from God, and also in assuming another speciall day in place of the Iewes Sabbath.

Past. *What day was that?*

Par. Even the first day of the weeke, which the Lord of life arose from death vpon. For, as, while the Mosaiscall seruice continued, the Sabbath day, which is now our Saturday, which was the x<sup>th</sup> ordinarie and weeklie time for the people to assemble together on in their Synagogues to heare the Law read and expounded: so the Apostles tooke for their assemblies, to heare the Gospell preached, to breake bread, and to doe the exercise of the Sabbath vpon, the y<sup>th</sup> first day of the weeke, which is our Sunday, and is by Iohn the Euangelist, called the x<sup>th</sup> Lords day, of that memorable effect, which therein he wrought by rising againe from the dead, the author of life to all that beleeue, and the x<sup>th</sup> Lord ouer all blessed for ouer.

12 Past.

P Luke. 23. 43.

1 Iohn 19. 41.

1 Act. 13. 14. 42.

16. 13. 17. 2.

18. 4.

1 Gal. 4. 10.

Col. 2. 16.

1 Act. 2. 46.

2 Act. 5. 20.

21. 42.

2 Act. 15. 21.

7 Act. 20. 7.

1. Cor. 16. 2.

2 Apoc. 1. 16.



12 Past. *The Apostles tooke that day in deed I see, but did the age following obserue it? or, if the Apostles and men Apostolike keepe it, doth their obseruation, as an ordinance from God, bind vs to that strict day?*

Par. What the age following did after the Apostolike example, both<sup>b</sup> histories and doctours of the Church, haue left witnessed. What authoritie the ordinance carrieth, although it appeare not by whom it was begun, or by whose appointment taken vp: yet because we find it v-  
 sed by<sup>c</sup> them, who had the spirit of Christ in measure and weight vncontrolable, we cannot but acknowledge to be sufficient, not onely to warrant, but euen to enioyne vs the obseruation of it. As for the stricktnesse of that day to be kept, it standeth not in state with vs, as it was with the Iew: but the freedome, that then of the Church was, to choose out one of the seuenth, to satisfie the Morall dutie of the Commandement on, hath made a restraint to the after-Churches by the choice of such a day, as a better neither could, nor can be euer made, hauing, as it is one of the seuenth, the force of the Commandement; as it is the first of the Iewes weeke that was, a step from the rudiments of children to the perfection of riper age; and as it is the day, which the Lord of life arose vpon, a wholesome memorial of the true cause and worker of our rest euerlasting, which the externall Sabbath looketh and laboureth vnto. In a word, as the Sabbath in the creation was a monument or signe of the world, with all the workes thereof finished: so the Lords day, our Sabbath now, in the regeneration, is, of the world renewed.

13 Past. *Then is it not now free for vs to change that day.*

Par. No verily. For how dare any be so arrogant, as to attempt the alteration of that, which the Apostles, and men Apostolike for so good and wholesome causes haue by their authoritie, not commanding, lest the ceremonie might seeme rather transferred, then taken away; but vsing that free choice might appeare established, and the

<sup>b</sup> Euseb. Eccl.  
Hist. lib. 4.  
cap. 23.

<sup>c</sup> Act. 20. 7.  
1. Cor. 16. 2.  
Bucer in  
Matth. 12. 11.

the Church so long sithence hath retained the obseruation of?

14. Past. If now it be not free to alter it; what goe they about that will haue no certaine day of Christians to be kept, as now it is?

Par. What else, but either to leaue vs no day at all to hold the Morall rest vpon; or to make in Churches a confusion, while one Church one day, and another some day or daies from that remooued, shall keepe their Sabbath? A confusion also in this, that what it is kept on now, it must after, by changeable variation be this or that time eftsoues kept: and what day the frequencie of a people is holden vpon, the same must either throughout a land be published, to be kept either a whole yeere, or two, or more, euen to a Iubile, and so for the time a yall is made to that day: or else weekly bee changed, and so a step either backward or forward made into one of the fixe, permitted to our ordinarie labours; and by this meanes the Commandement must goe to vs now, The sixth or eight day is the Sabbath, which the Lord hath sanctified vnto vs: and not the seuenth of the weeke precisely.

Past. Then wisely did the Apostles and Church Primitive, for shunning of such confusion, neither further step from the Iewish Sabbath, then one day, lest thereby both a great a rent from the seuenth day prescribed; and an interposition of working daies might haue been made after the Iewish rest finished, and the eight day by Christ for vs eternized, which we Christians do now keep our Sabbath on: nor practise change of the day they had chosen; that both they might shew freedom from the strict ceremonie of the day, which childhoode in Iudaisme was tied vnto, till Christ came, the purchaser of rest in this world, by faith to be apprehended, and by obedience to bee begun from our owne sinnes: and yet keepe the rest, which the Morall part of the Precept would haue to the worlds end continued, till Christ come againe, the taker up into rest, there by sight and sence euerlastingly to bee enjoyed



⁊ See what  
hereof, is fur-  
ther noted  
Part. 2. chap.  
37. Numb. 14.

*enjoyed in the world to come.*

*Par.* Thou hast well spoken: whereunto may be added, that, what the Iewes held of the day in figure of a rest-maker to come: the same now Christians by change of the day, doe acknowledge to be in truth come: and so make in the constant celebration of their ⁊ Sabbath, on the eighth day, or first of the weeke begun, a thankfull remembrance of rest purchased; a dutifull practise of rest from sinne, and a continuall growth vnto the rest euerlasting.

15 *Past. From what works must this rest be?*

*Par.* Sith all the moouings and workes of man, bee either for pleasure or for profit: whatsoeuer mans mind hangeth vnto for the one or the other, it must vnto the religion of this day wholly giue place.

*Past. What? Is it not lawfull to vse any pastime on this day?*

*Par.* The telling of truth herein, wil seeme to be a pulling out of the carnall mans guts: but told yet it must be, that none may perish for want of telling. Pastimes, to vse that word, be either lawfull or vnlawful. Lawful are such honest recreations; as cary with them a delightful exercise of the mind in the moderate moouing of the bodie to the action of pleasure vnharmefull, as Hunting, Hawking, Bowling, Tenis-playing, and which most profitable is to the Countrey, Shooting, and the best sharpening of wits, Chess-playing, and what else of like sort the well minded man (seeking onely the recreation, without desire of gaine, which seldome goeth without either impatiencie, and from thence blasphemy in cursing and swearing, or sleights of falsehood to win by) can deuise to refresh his bodie and spirits with all, when the necessarie duties of his place and calling require not the contrarie. Pastimes vnlawfull are such delights, as haue a manifest defiling of good maners in the doing or beholding; hauing baits either vnto vnchastnesse: as in Enterludes, in Stage-plaies, in May-gaddings; and especially in Dancings,

cings, where *Tib* and *Tom* keepe hoite together vnder a  
 Summer-lug, their long God, whom chiefly they wor-  
 ship on the Sabbath day, and at Church, or Whitson-  
 ales, which then also as the sparest day they celebrate, in  
 eating and drinking, and rising up againe to play: that is,  
 to danting, the very life of such reuels and meriments;  
 and al this to bring the price of a whore, or of a drunkard  
 to the maintenance of Gods Temple, and in pretence of  
 a great summe gathered, as of 40. or 50. pounds, after the  
 bellies englutting, and the seruicours wages to bring the  
 shottering of 40. or 50. shillings to Gods part, O horri-  
 ble mockerie! or vnto crueltie, as in Bul-baiting, Beare-  
 baiting, Cock fighting, with the like; wherein as the eie,  
 so the heart in the vsuall beholding of the creatures so sa-  
 uagely renting and tearing each other, become lesse and  
 lesse pitifull, nay gather an vnaturall affection euen vn-  
 to their owne kind, while each one (desiring that the  
 beast, which he bringeth in, or wagereth vpon, may ei-  
 ther kill, or by tearing make yeeld the beast it encounte-  
 reth with) hath his owne bowels, together exercised in  
 the blood that spinneth from them: or vnto couetous-  
 nesse, in carding and dicing either open or masked, wher-  
 in most commonly the desire to win another mans mo-  
 ney, hath and doth worke many cousonages, in bon-  
 cards and false dice, in coggings and foistings and other  
 legier demaines, to the ouerthrow of many a mans pa-  
 trimonie: Or lastly vnto idlenesse, as whatsoeuer sports,  
 the vnstabled mind inuenteth or followeth, onely of pur-  
 pose to passe the time away from him, which otherwise  
 he is taught to *redeemo*. Of all these sorts, euen the ho-  
 nest recreations are on the Sabbath day to bee refrained,  
 because, as the necessarie works of our calling, so these  
 of pleasure, cannot be in any part followed, without em-  
 pechment to the Sabbath daies seruice, which requireth  
 and taketh vp the whole man. Now then, if lawfull pas-  
 times, because them and the Lords workes both, we can-  
 not wholly follow, must be forborne: how may the pro-  
 phanati-

e Exod. 32. 6.  
 f Ver. 19.

Ephes. 6. 15.



ons of the vnlawfull and carnall pleasures vpon that day chiefly taken, stand free before God of eternall condemnation?

16 Past. *Of workes belonging to pleasures thou hast said: the workes for profit, come next to be spoken of.*

Par. The definition briefly before comprised them vnder the name of seruile workes, which are in themselves of two sorts, that is, either honest or wicked; the abstinence from the first bearing shadow or example to this of the second, and both together, of the euerlasting rest with God.

17 Past. *Honest workes what be?*

Par. As hath been said, the seruile workes vnto our calling proper, whether manuell, mentall or linguall, in Church, in house, or abroad, which wee cannot doe, and with all attend to the seruices, which are vnto the Sabbath day proper, or the lesser worke euen of the Sabbath, which may hinder the greater.

Past. *Explaine this latter clause of the lesser worke.*

Par. It is a worke of the Sabbath to deale almes, to visit the sicke and comfortlesse: but the maine worke is to attend on the word for the knowledge of God and my selfe. To doe the former, if it may be set off to another houre of the day, whereby stop may be made to my dutie in the latter, as a part of pietie vnseasonable done, or rather misdome. For which cause the collection commonly made during diuine seruice, is out of due time, and swarueeth from the Apostles order to haue the beneuolence of the charitable Christian <sup>to</sup> put a side by himselfe, at once to be gathered either before or after the exercise holden, or into the common chest cast, or, which in some places hath a laudable vse, to be throwne into the bason of a collector standing at the Church-doore, and as it were, with the poore mans mouth vttering sentences of Scripture to stirre vp mens bowels of comparison to the needie as they goe out.

18 Past. *What callest thou workes manuell?*

Par.

in 1. Cor. 16.2.

1 Prov. 21.13.

Heb. 13.16.

Matth. 6.19.20.

*Par.* I meane al handy trades and occupations, vsed for gaine, whether in the Towne we dwell in, for desire of lucre by the comming vp of the people to Church, setting open our shop-windowes and wares vnto them, or tipling doores to draw out vnto vngodly bouzers: or in other places abroad of common resort for merchandize.

*Past.* Thy mentioning of *Merchandize*, putteth me in mind of a thing much to be mused at, and no lesse to be lamented, that all this long and blessed time of the Gospell, order should not be taken for holding of *Marts* and *Faires* on the *Sabbath day*?

*Par.* Surely how horrible is the prophanation of this holy Resting day, not only by deceit in buying and selling, lying and swearing, but also by the scumme and filth that floweth to such meetings in drunkenesse and vncleannesse; the godly do see and grieue at it. Would God therefore it might please either the Bishops and Fathers of religion to moue; or the Soueraigne Authoritie to command an Act in high Court of Parliament, to be stablished; that albeit the holding of such *Marts* be necessarie to the Common-wealth, for commerce and exchange of mutuall meanes for life; yet it might be seuerely kept off from encroaching on the Lords day, which the greedinesse of gaine in buyers and sellers both, the one to haue the greater concourse of people to vter their wares among; the other to make the lesse losse of their owne six daies, by the aduantage of the seuenth, which neither sort hold any conscience of, haue now brought into a kind of necessitie by continuance of custome, besides the tyall of some foundations, in time of ignorance reared: and that in such sort, as when the time of Mart hitteth on the Sunday it might be set off, either backward to the Friday, lest Saturday might occasion sale on the Sunday following to be continued; or forward to the Tuesday, lest Munday might allure far-commers, whether Sale-men or Chap-men to take vantage of the Lords day to trauaile on.



19 Past. *What meanest thou by the word Mentall?*

Par. I meane not only the liberall skils, which are learned and vsed by trauell of mind; but euen the by-discourses and cogitations of good things, which the mind is occupied about in the Congregation, while religious exercises, either to God, as by Prayer; or from God, as by Preaching, are in publike Ministration.

20 Past. *The Word Linguall, what doth it import?*

Par. That for as much as God requireth seruice of the whole man, without parting of stakes, and the tongue, as a messenger; the hand as an executioner of the hearts conceits, haue therefore their duties in this Law, as well as in the rest, to performe, as heart and hand are on this day to Rest from their honest workes of profit or pleasure, so far as they cannot be done with the workes vnto Gods worship proper: so must the tongue also sequester it selfe from talking about worldly matters tending to profit or pleasure, because the speaking thereof had, maketh so much stop to the workes of Sanctification, that day only to be done, thought vpon, and talked of, as there is time spent about them, vnlesse they be those, which necessitie, as after shall be seene, shall impose vpon the Sabbath day: for in such a case, as the Lord calleth not in the hand to do, so doth he not the heart to thinke vpon, things, incident to the necessitie present, nor the tongue to conferre about them, but yet only in the Lord and loue. So heere then, ordinarie talking about, and striking vp of bargaines; taking of accounts; paying of wages; hiring of labourers; concluding vpon matches for pleasure or otherwise, must haue no room, as meanes to encumber the attendance, which the speaker and hearer both should all wholly giue to the sacred Instrument of regeneration, the word of God, and to the practise thereof in the deeds of mercie.

21 Past. *Wicked workes, what callest thou?*

Par. The contrarie to the lawfull workes in each kind, as either out of the Church to lurke abroad or at home in wilfull

wilfull abſence, as do Recuſants; or to do things repugnant to the good calling, as Filtching, Dauncing, Bibbing, Gaming, or what of like ſort is in vnordinate walking, ſpeaking, debating or concluding vpon euill matters to be done againſt God or our neighbour: or in Church either reading of prophane bookes, ſleeping, walking vp and downe; talking or thinking vpon wicked matters, while the publike Exerciſes are in hand.

22 Paſt. If it ſo be, that all manner of workes are to be forborne, as the ſtrict words of the Law import, and thou haſt expounded: how could either Chriſt himſelfe for<sup>k</sup> Healing; or the Apoſtles for<sup>l</sup> Pulling the eares of corne; or the<sup>m</sup> Macchabees for fighting againſt their enemies; or any man in the world, for<sup>n</sup> Saving his beaſt a periſhing; for providing his meales meat, or what ſoever neceſſarie is to be done for ſafetie of life or goods, his owne, or another mans; on the Sabbath day; ſtand guiltleſſe of the breach of this Commandement.

Par. I will ſhew thee what learned men haue ſaid of theſe points, both in generall and in particular, ſeeing I neither can, nor hold it comely for me to take vpon me to expaine that better, which men of better gifts haue done before me. This then let ſtand for a generall rule, which Chriſt himſelfe hath in theſe words [<sup>o</sup> *I will haue Mercie and not Sacrifice*] laid the ground of, that the duties of loue are aboue Ceremonies: and where two lawes concurre, which together cannot be kept, the higher is to be preferred. Not only Reſt or Abſtinence from labor; but ſanctification alſo, or doing the workes of God, is commanded. So that in caſe of neceſſitie, as *Dauid*, by Chriſt to good purpoſe alleaged, did *P* *eate the Shewbread, which was for none, but the Priests to eate*, to ſatiffie the hunger of him and his; which loue to preſerue life for the further good of Gods people, moued him to do, and yet ſinned not: ſo the Diſciples fact in plucking the eares of corne is iuſtified by Chriſt, no derogation being thereby made to the Miniſtery of the Word in the mouth

<sup>k</sup> Luke 13.14.

<sup>l</sup> Matth. 12.1.

<sup>m</sup> 1. Maccab. 2.

32.38.

<sup>n</sup> See the like,

Joſu. 6.15.

1. King. 10.29.

<sup>o</sup> — verſ. 7.

<sup>P</sup> — verſ. 4.



¶ Marke 2.27.

¶ Act. 1.12.

of Christ; considering withall, that the 1 Sabbath was made for man in all righteous exercises of the Ministerie to prepare and make him ripe vnto God, not man for the Sabbath to neglect the greater duties of loue, when they may bee done without empeachment of the greater workes of the Sabbath: or can without losse of state be driuen off to a further time, or be in themselves such, as do in their kind highly set forth Gods glorie in the profit of his children and preservation of his people, and worship. Of which sort, both the healings of Iesus Christ and the fightings of the Maccabees on the Sabbath day being; are so farre from violating the Sabbaths Rest, or Sanctification; as in both they deserue the praise of bearing to the right end of the Sabbath, to wit, the glorie of God, in the sauing of man, and the vpholding of Gods worship. In a word therefore, whatsoever bodily worke otherwise forbidden, either immediately concerneth Diuine seruice, as traueilling mo miles then the 1 Iewes Sabbath-daies iourney, either to heare or to preach Gods word: sounding of trumpets, bells or other instruments, according to the vse of each place to summon the people to the publike assemblies by an houre; dressing of food competent for comfort and strength of mans bodie, the better to enable him the during out of the whole seruice which otherwise he might faile at, as did the Disciples aboue mentioned: or of necessitie present, vnforeseene, vnprocured, or vndifferable doth presse either vs, or any of Gods creatures vnder vs or our neighbours, to seeke the sauing of it, if now it lie in hazard, as in warres for defence of our countrie to muster or to fight as did the Maccabees; in sudden water-breaches to make stop; in houses on fire, to quench it out; in the dangerous sickness of any in our house to go or ride for the meanes of his cure; or lastly of voluntarie motion for pietie, compassion or conscience sake to another mans profit, either vpon extremitie, out of, or otherwise, after; the exercises of religion, without respect of a dutie by calling, or of gaine

gaine as by a worke of calling, but of meere loue is done: as when the Physition, Chirurgion, Apothecarie (the stufte only paid for) or the Atturney, or Counseller at law, do either giue the labour of their skills, to their poore patient or client freely, or of the rich taking, employ the gift vpon the poore of loue to the one and the other: or, when a poore man hauing no beast to eare his ground, nor whom he can moue of pitie to helpe him on the work-daies: or lastly in cattell either moyred, to plucke them forth; or vnfed to fodder, or stalled, to water them: so that the mind hold an holy meditation withall vpon the dutie both of thankfulnessse to God for his goodnesse in preserving such creatures, in the benefit had from them, and in the good meanes to both; and eke of imitating the creatures contentednesse with any thing that is giuen it without grudging: whatsoeuer worke, I say, is of any of these sorts, they be so farre from making breach of the Sabbath, as they greatly concerning the speciall end of it, in the preservation of Gods creatures, and in the vse by true meditation made of euery of them in their kinds, while we are a doing or mouing to, or about them; do rightly performe it: the Lord, as we haue aboue said; requiring Mercie before Sacrifice, when that with this conueniently cannot be done.

*Past. But may it not be said, that, when dangerous stormes or ill weather arise vpon Sea-farers, or Saffron-gatherers, and such like, as hold their lines or goods in extreame and present perill, whereby they be compelled to worke vpon the Sabbath day, for the sawing of their lines & goods, the Lords creatures; they ought afterward to sequester to themselves one day of the six following, to keepe the Sabbaths Rest vpon, for the equitie of the Lawes sake.*

*Par. I cannot thereunto agree. For first, howsoeuer for a voluntary it may be approued, as a worke of thankful pietie, vpon the deliuerance: yet can it not, for a commanded dutie, as binding the conscience thereto: the Lord no where in the Scriptures, bidding, if necessity*



compell to breake the Sabbaths Rest by labouring thereon; thou shalt redeeme that seruice lost, with Resting vpon some one of the fixe daies next ensuing. Againe, none can be ignorant, that the Lord hath appointed the Sabbath day for a solemne Rest, to be, of all his people together, as it were in one ioynt seruice, celebrated, vnder a thankfull recognition, not only of the worlds creation, through the workmanship of God the sixth day finished, which the Fathers then held: but also, of the worlds restauration, through the resurrection of Christ, the eighth day manifesting the veritie of the sixth daies working of it, and continuing the seventh daies Rest vnto all euerlastingnes, which the Christians now frequent; and lastly, of a serious studie and vse of holines and righteousness, first created, and now redeemed to, for practise continuall during life, and not for any particulars, to keepe a private Sabbath to themselves, more then ought of euery one, all his life long, in resting from his own sinfull workes, to be continued in. Further, who knoweth not, that if a man of sorrow for the necessitie, and yet of loue to the Lords working therein hold a dutifull and thankfull heart, for and about, the meanes whereby preservation, either of his owne life, not for the lifes sake, but for further enioying it vnto Gods glorie, and profit, to be vnto the Church or Common-wealth, enlarged: or of the creatures, as Gods creatures, not only as his owne by gift, but as they may from his hands come yet longer to the furthering of his brethrens good, do so labour; he hath done therein, all that while, a worke of the Lords Sabbath, because a work of mercie and true piety, which could not be to a further time set off. That, which is added of the Lawes equitie, is to be fetcht from the Morall, and not from the Ceremoniall, part of it; as hauing force to argue to the performance of the seruice of it, and not to the supplie of one other day for it: for this will necessarily vpon the equitie of the Law be inferred.

It is equall that the Sabbaths Rest be kept:

*Ergo.*

*Ergo*, It is not to be violated, and the equitie standeth in these Reasons, for that,

- 1 God biddeth it.
- 2 It is to the obseruer beneficiall, to make him blessed and holy.
- 3 It hath, first, a president from Gods owne example: secondly, a charitable regard to seruant and beast.

And not this;

It was of the Iew, in the strictnes of the Ceremonie, to be obserued;

*Ergo*, So it is of the Christian now; euen so far, as if it cannot be kept, through a necessitie falling in vpon the set seuenth day, it must be yet vpon some one of the others.

This, I say, followeth not, except the Lord had put downe matter to the conclusion, by bidding it, without the which, nothing can bind the conscience, as a Law, which only from God bindeth.

23 *Past. From what this rest is to be kept, I see: to whom is it to be kept?*

*Par.* To the Lord our God: for so is the Hebrew word [*Lebanah*] as drawing the Rest and vse thereof to his own honor, in the consecrating of our whole selues vnto him, and it emporteth a secret opposition to all Heathenish and Popish dedication of daies for Rest vnto the solemne worshipping of idols and Saints, whom superstition hath placed in roome of the true God. It is a Rest, to be vnto God onely holden, and not to any creatures, because none can sanctifie vs, wholly that day vnto him deuored; but God only, whose workes, from our owne we rest vnto, for participation of them in due measure from his Spirit.

(Exod. 16. 23.  
& 35. 2.)

*Past.* Wickedly then, hath the Pope fastned his Kalendar, as euery day of the yeere hath his Saint, to be either with seruise solemnized, or with priuate choice obserued.

*Par.* He should otherwise haue wanted one of his speciall badges to be knowne for Antichrist by, had he



left any day of the yee re free for the Lords Sabbath only and purely to be holden: lest the puritie thereof might teach the ignorant, to renounce his other superstitions and idolatries committed with Saints old or new, for gods by a soleimne proceeding, canonized.

24 Past. *The persons by whom the Sabbath is to be kept, remaine yet to be spoken of.*

Par. The Lord by a distribution hath comprehended the whole bodie of our familie, whether reasonable or brute, that haue sense or mouing, about the commodities of the life present.

Past. *What be the reasonable persons that are bound working on that day?*

Par. They be either domesticall, as father & mother of the familie, child and seruant: or forren, as the stranger that sojourneth or abideth within our gates or iurisdiction.

Past. *Is the priuate family heere only meant?*

Par. No: for these words [Thou and thine about thee] reach vnto all manner of superioritie, and inferioritie of what kind soeuer, equally forbidden to worke that day: that hauing no more prerogative to take or giue; then this to vse libertie of working; lest the example of the greater might infect the lesser. So that the Magistrate, even in the highest top, is here commanded to keep this Rest himselfe, and to see it kept of euery soule within his gates, that is, within the limits and precincts of his Seignorie, how large or how narrow soeuer it be.

Past. *Why is this charge precisely giuen to the Gouernour?*

Par. In respect not only of himselfe, but also of such as be vnder him.

Past. *How of himselfe?*

Par. First, because being made steward of the Lords household, as he hath authoritie from him to rule: so is he vnto Gods Iustice a reckoning to render, not onely how ciuilly, but chiefly how religiously he hath trained the

the persons, and disposed the gifts, into his hands given: then because, if he were left without conscience, to his owne scope, for meddling with religious Managements, both himselfe would be carelesse in looking to his familie: and they as dissolute vpon sight of the example, for seeking after God.

*Past. How in respect of the vnderlings?*

*Par.* Because, looking to the highnes of their gouernours place, and to the straitnesse of the Account which in time he must make for himselfe and them; they might both the more easily be induced to yeeld obedience, and make it the more meekely to bee corrected for obedience for slowne or denied, in a dutie of so great good vnto their owne soules.

*Past. Whom meaneth he by the word Stranger?*

*Par.* The word is opposite, either to the Israelite nation, including the Gentile, whether Alien abhorring the religion of God, and yet hauing commerce or trafficke with the Israelites: or Proselite admitting the same, though not in sound knowledge of the true God; which sort of men the Lord would haue, during their abode within the borders of that government to obserue that discipline, lest harme vnto Gods people might come, while beholding the example of strangers working on that day, they might let loose the severity of the holy rest commanded: or to the domesticall, as any one of the same or other tribe, of kindred or otherwise, comming either a guestred, or about affaires.

*Past. If domesticall and stranger of both sorts must rest; what will become of them that trauell on the Sabbath day, as the sparest time they can finde, from their other workes; and send their seruants or children vnto their grounds to looke to their cattell or other commodities? what also of them, who either draw out their guests to pastimes; or entertaine them in house to bouzing or gaming; and which worst of all is, suffer the enemies of the Gospell to take shelter within their roafe, with open Recusancia and contempt of the holy assemblies*



assemblies in the Church, and with hazard of corrupting some one or other of their owne household?

*Par.* What other deserue they but the fearefull wrath of God, those chiefly of the latter sort, communicating with such Aliens in their obstinacie; and so shewing that they hold religion in hypocrisie, either for a fashion, or for feare of the lawes, or for hope to find fauour by their meanes, whom they so harbour now, if change of lawes happen to bee, which is gaped for. And as touching the other, as the sporting of, and with strangers cannot bee excused of wilfull profanation: so neither traueilling, vnlesse vpon extreame and present necessitie, or to doe the Sabbath-daies greater worke, which only the Ministers and hearers, may doe, his calling, and their need requiring it: nor sending away seruants, vnlesse something of ours be knowne to bee in present hazard of perishing, can be freed either from greedinesse vpon the world, or from distrust of Gods providence, as if blessings abroad into our hands giuen, could not bee either scene to the day before or after, or preserved without our eye or looking to that day; or else in iudgement bee destroyed in our presence for so vnthankfull a distrust, and contempt of that day?

*Exod. 34. 24.  
Ier. 17. 25.*

25 *Past.* Of the reasonable creatures rest thou hast answered sufficiently: Why is the like order taken for bruite beasts?

*Allen, in his  
Treasurie of  
Catechisme on  
this Law.*

*Par.* It may bee (as one well gathereth) to cut off a sophisticall wilinesse, which wee are apt to beguile our selues with, while setting their owne, or their seruants bodies vpon their lustie Steeds, or in Coaches, they pretend a resting of themselves or seruants, by the beasts so borne or drawne; and so no breach of the Sabbath made. Of which spirit they also be, which set their grinding or fulling mills a worke on that day, and thinke their rest is well made the meane while; and if their bodies perhaps bee within the Church, all duties performed; foolishly not seeing, that both their hands haue and doe set them

a going

a going that day, and haue together their trauell with the creatures though at more ease; or haue at least their hearts occupied about the workes by their beasts, or milles done, with a care lest the one might stumble, or the other make ill worke: and also that, were it granted, their bodies or soules either did not labour; yet (present necessity not compelling) how is the Lords worke done, that other part of the Sabbaths dutie, consisting in the Word, by ministrie handled, and by diligence obserued? It will not bee enough to say, I can reade in my Coach, or Mill, or meditate on horsebacke in the Bible; sith publike exercise is to bee holden that day, and not priuate, till the assemblie dissolved, nor priuate neither but vnto others good, if any bee or ought to bee in place.

26 Past. *This may be one reason indeed, but adde thereto some other?*

Par. The Lord himselfe giuing a reason in *seruants*, that thy man and thy maid may rest as well as thou, implyeth the same in labouring cattell: For the reason being in cattell, as it is in seruants, that vnlesse intermission from toile of body be given, to refresh their tired bones and spirits, they must needs faint and become either vnprofitable, or burthenfome in the crepling of their limmes: the Lord to shew his clementie, to be imitated of masters, otherwise some of them cruell likely to bee, vpon the bodies of their vassals, doth purposely restraîne that tyrannous mind, giuing withall a reason in beasts from the lesse to the greater, to spare the reasonable creature much more, if the beast must bee spared: not leauing this to bee vnconsidered, that in testimonie of his thankfulnessse, he should the rather spare his seruants body, in that the Lord hath not onely made him a master, who might haue thralld him likewise vnto seruice; but especially as the Israelites from slauerie vnder the earthly; so both of them from eternall captiuitie vnder the spirituall *Pharaoh* deliuered. Yea the Lord hath of this

*Dent. 5. 14.*



this ſhewed vs patterns to learne of, both by commandement to the people then vnder rudiments to be taught in the lands reſt euery ſeuenth yeere; and by ordinance of nature now alſo in grounds and trees the winter-time reſting, leſt continually fructifying they might be made vnto vs vnprofitable.

*Paſt. What braſen mettall be thoſe maſters then made of, which ſpare neither man nor beaſt from cart or burthen on the Sabbath day?*

*Par.* To ſay nothing of the enormitie of their offence to God, by violating his appointment, and to their Chriſten-euen, by cruelty in denying him reſt and the meanes to know God by, with others in the ſacred aſſemblies; worthie no doubt they be to be ſtrip of liberty themſelues, to trie by their owne feelings, how eaſie a yoke it is to draw in the condition of a ſeruant without intermiſſion; and ſo to learne the equitie of this, *Do as thou wouldeſt be done vnto, in the ordinance of God.*

*Paſt. But what ſay you to thoſe ſeruants, who by Dancing, Footballing, Bucklery, and other violent and wanton exerciſes, in pride of body or ſtrength, or in pleaſing fancies their owne, or whoſe liking they ſeek, or luſt after, doe breake and bruiſe their bodies more on the Sabbath day, then in weekly labour they will put them to?*

*Par.* To let paſſe the intollerableneſſe of the ſinne, whether of the maſter giuing the raine to it by retchleſſe permiſſion; or of the ſeruants, both abuſing their reſt by ſhameleſſe preſumption, and neglecting the meanes to know God by, vnto a bleſſeder ſtate in time to come by Satans illuſion: worthie they are to groane vnder the crueltie of ſome maſters, to trie by any heauier yoke, what it is to peruert the right uſe of reſt giuen, rather to ſatiſfie luſt and vanitie, then to reſreſh either their bodies with eaſe, to be made the apter to labour the weeke following: or their ſoules with the food of life to be the better prepared to the reſt euerlaſting.

27 *Paſt. Well haſt thou ſpoken of keeping a reſt from our*  
*oſene*

7 Mat. 7. 12.

owne works upon the seventh day: Now followeth to speake of sanctifying that day with the workes of God. First therefore, seeing to sanctifie that day is to dedicate and put it apart from all prophane uses, unto all holy exercises and workes for the witnessing of my faith and obedience to God-ward: tell me what be the workes to the sanctifying of that day proper; and then againe by whom to be done?

Par. The workes to that day proper, are wel set downe in the practise of the <sup>2</sup> Church Primitive, agreeably to the vse of the Iewish sinagogue, which had their <sup>a</sup> holie conuocation; the <sup>b</sup> reading and expounding of the Law; the <sup>c</sup> sacrifices and other ceremonies; <sup>d</sup> oblations and free gifts; and <sup>e</sup> inuocations. All which may thus bee distinguished, to bee either of the ministerie, or of mercie.

<sup>2</sup> Act. 2.4.

<sup>a</sup> Levit. 13.3.

— 10.11.

<sup>b</sup> Nehem. 8.8.

<sup>c</sup> Numb. 28.9.

<sup>d</sup> 2. Reg. 12.4.9.

<sup>e</sup> Numb. 6.24.

28 Past. What be the workes of the Ministerie?

Par. They lie all in the handling of the word; in the conceiuing of prayer; and in the administring of the Sacraments.

Past. And whereto doe all these tend?

Par. To breed and preserue in vs the true knowledge, both of God, by faith to cleaue vnto him: and of our selues, by sight of our necessitie to vpspeeke him.

Past. What must be done to the obtaining of this?

Par. As place conuenient for publike meeting is by Christian magistrates to be assigned: so must I vnto the same resort in fellowship of loue, and vnitie of truth, with the rest of the congregation in <sup>f</sup> Gods name, as <sup>g</sup> sheepe into one fold ranged; and there to tarrie out (no vrgent cause falling between) the whole seruice, euen to the dismissing of the people, with the pastorall <sup>h</sup> blessing.

<sup>f</sup> Matth. 18.20.

<sup>g</sup> Micah 2.12.

<sup>h</sup> Numb. 6.23.

Past. But what there to doe? Is it enough thither our bodies to bring, and there to sit gazing about; while the exercise is in handling, or the word that I heare to accept as a tale told, or to say by my selfe a few cold deuotions, and so thinke I haue done my seruice?

Par. God forbid: it is too much, that wee haue so done



<sup>l</sup> Tit. 2. 11.<sup>k</sup> Mat. 13. 4. 19.<sup>l</sup> Psalm. 104. 28.<sup>o</sup> 145. 16.<sup>m</sup> Ioh<sup>n</sup> 17. 3.<sup>n</sup> Isai. 12. 4.

done in the daies of Popish darknesse, where wee heard words both read without vnderstanding in an vnknown tongue, and preached without spirit, out of the lying Legends of Saints: and saw sights without edification in dumb idols, in apish gestures, and glittering gieu-gawes, being carried as we were lead. But now, that the <sup>i</sup> grace of God hath appeared, and brought light into the world againe; our part it is, while we are in the Church, reuerently to heare, seriously to marke, and carefully both in heart to lay vp, and in life to practise the word of God, whether read or preached. And because that <sup>k</sup> flying bird of the aire, Satan I meane, is readie to pick vp the seed sowne, vnlesse it be the deeper taken downe into the furrow, after the assembly dissolued, either one with another, as wee goe home-ward, to conferre; or with our selues, to chew, as it were, the cud, vpon points of doctrine deliuered, and euen among the bits of meat wee take at our table for bodily repast, somewhat to enter-mingle of the spirituall food that day learned, either to sharpen others tast withall, which sit or stand about vs, or to confirme our owne hearts in holy knowledge; and by the same, both with our selues to contemplate, and with others by, to talke of Gods workes and wonders, and in the consideration thereof, to giue and get him true praises. Further, because nothing of this can soundly be done, but by Gods grace, lightning the vnderstanding, that it may see, correcting and drawing the wil, that it may embrace euery good part of healthfull knowledge; and also because, if, vnto the singular benefits of common life, which otherwise, then from Gods bountifull <sup>l</sup> hand and providence we take or enioy not, this blessing moreouer doe come; of <sup>m</sup> knowing him aright in his beloued Sonne Christ; he is both earnestly to be called vpon, and highly to be thanked for all: another exercise for vs of the Sabbath day is, besides priuate prayer, when the publike voice is silent, to ioyne with the Pastor in common supplication and <sup>n</sup> calling vpon God, in the name

o name and mediation of Iesus Christ, as crauing needful things, either good to be giuen, or hurtfull to be turned away to or from our selues or others; so with all thanks and *p spirituall songs*, confessing his goodnesse for benefits alreadie receiued. Lastly, for as much as there is no surer pledge, to strengthen our faith, which all Satans batteries, are chiefly bent against, nor stronger knot to knit mens hearts in loue together, the dissoluing whereof Satans enuie neuer ceaseth to endeavour; then Christian communion and fellowship in the Sacraments: these also are then duly and reuerently to bee ministred and receiued: Baptisme, to wit, in hearing the vow and couenant made by occasion present, to recognize, what we to God, and he to vs made in our Baptisme, thereby to be *renewed in our minds* and willes, to the stedfaster sticking to that couenant in all the parts of it, with secret grōanes vnto God withall, both for abilitie to do so, and for pardoning of that we haue not done so: The Lords supper, in receiuing the creatures, with the word of the effectuell promise sanctified, to applie the benefit of Christs death and passiō to our wounded soules, the cure whereof they are appointed to as scales and pledges: and as this testimonie of loue from, and coniunction with, God through Christ, in our selues we receive; so the fruits thereof to giue him back again in loue to him vnfainedly first; and then one to another for his sake mutually.

29 Past. *I perceiue well, through Gods grace the exercises of this day ministeriall: the deeds of mercie I would likewise know?*

Par. They stand all in the preservation of life, and of the meanes to preserue life with all.

30 Past. *Tell me the workes of mercie, that be occupied about the upholding of life.*

Par. Seeing mans life is not only this present, but especially that to come: to the maintenance of both, where either is in danger of perishing, our mercie must minister helpe.

Past.

o *John. 15. 16.*  
 & *16. 23.*

p *Ephes. 5. 19.*

q—*4. 23.*



Past. *What hath it to doe to the saving of present life?*

*Matth. 25. 37.*

*James 1. 27.*

*2. Thes. 3. 11.*

*Par.* This day especially (out of the times of common assemblies) to visit the poore and impotent that be about vs, their wants and manner of life to enquire of: the inordinate walkers to admonish of the cause of their pouertie, to redresse it by their labour, ministring something euen vnto them to begin withall, if they giue tokens of reformation: Orphans causes to procure defence for; the widowes distresses to seeke enlargement of: and all oppressed to giue reliefe vnto by deed or counsell: the very poore and helpelesse to giue food and cloathing presently vnto; and for further occasions to put aside some portion to be added to their needs afterward: and chiefly them to consider, which bee of the *household of faith*, whether in their succourlesse howsen at home, or for Christs veritie and righteousnesse sake imprisoned abroad from how neare or how farre soeuer, their anguish shall appeare vnto vs.

*Gal. 6. 10.*

Past. *But is it not a deed of mercy for a man to see to his owne cattell a field on this day, lest it might happily perish, and so by saving it to serue his familie, which by losse of it, might want?*

*Par.* Distrust of Gods prouidence maketh this care of saving, and greedinesse this pretence of prouision: but God which seeth the heart, condemneth both the care as distrustfull, and the pretence, as deceitfull: and hauing lest daies enough for plaine dealing wil auenge himselfe vpon double dealers; who cannot bee ignorant, that Gods will in this Law doth sequester our whole cares and studies to his seruice.

31 Past. *What must we in compassion doe to the saving of the spirit uall life?*

*Jude vers. 22.*

*Par.* Next after the administration of the word and Sacraments, which in the Pastours hand, is a worke, as of dutie by his calling; so of *mercie*, by his zealous affection to the good of his flocke: the exhorting of them that runne well to constancie and perseuerance; the executing

cuting of Church discipline vpon open and notorious offenders, for mortifying their bodies, that *their soules may be* *x* *saued in the day of the Lord Iesw.* & for example vnto others, to beware the same or the like offence: the admonishing of priuate stragglers from the way of righteousness, to bring them backe againe into the path they swarued from. The aduising of such with good counsel, who stand in streights or doubts what way to take, either to auoid Gods wrath, which their consciences are afraid of; or to doe him the worship, which they be desirous, but yet ignorant how, to giue him: as also the seeking of such good counsell, when in our selues we faile, either at our pastour, or at some other mans hand, endued with the spirit of counsell. All these either offered or sought bee good meanes to preserue the spirituall life, being duely applied: and meete workes to be done, as at all times, so principally on the Lords day.

x 1. Cor. 5. 5.

32 Past. *What is to done about the meanes, to uphold both sorts of life withall?*

Par. To shut them vp al together, to cast by discourse with our selues, or by conference with others of state and wisdom sufficient, how either a new to reare-up; how sen, or stocks to maintaine pouertie, either by relieuing them freely, if vnable to worke, or by setting them a worke which be able, that none may vagarantie runne about a begging to the shame of the place and people they come from; or where decay of these is, to make vp and supply the wants againe. Also, because the Ministry is the blessedst helpe vnder heauen to preserue the life spirituall, and Vniuersities and Schooles of learning, bee the nurceries and seed-plots thereto: where stipends are too small, either to beare vp the state of the labouring minister; or to maintaine the studie of the toward and industrious scholar: the fittest time in common to conferre either by speech about the way how to minister vnto these; or (the way once determined by contribution, free or by rate) how & vpon whom to bestow



flow it, is the Sabbath day, as having this the chiefe end propoled vnto it, the vpholding of a publike Ministerie for the conseruation of Gods true worship, which would not bee, if the labourer did goe without his hire. A thing smally regarded of those, whose studie is busiest to defraud the Pastour of the tithes, which from their hands should come; whose hearts repine at and tongues walke against that little, which is by lawes allotted them: and whose wish and endeuour is to dissolue the prouision by lawes alreadie made for their maintenance, and either to make them stand at the courtesie and miusing of them, whose soules they feed, as in the Church Primitiue, which in this frozen age, wherein euen common loue is starck cold, and faith forespent, and will be worse and worse till the Lord come againe; is as much in effect, as to send the Ministerie a begging, and so a preaching to mens humours for a bit of bread: or to bring them downe to pensions more sparing, and harder to come by, not without further trauel, greater losse of time, and deeper expenses to fetch them home, then harts enured to no such miserie, mighte qually beare.

33 Past. *The persons which this day must keepe holie, come againe to be spoken of: Who then be they?*

Par. Euen all (the brute excepted) which were commanded to rest from their owne workes. For it is not idlenesse or vacancie from labour, that God biddeth onely but an enterchange of workes, the holy of God, for the ordinarie of common life; and that to our good, both that taking breath from harder labours wee may bee the lustier to common workes againe: and that attending to the duties of the publike Ministerie, we may make the better prouision for, and walke the more safely to, the rest euerlasting. Here therefore the father of the familie himselfe for his; the domesticall for his; and the stranger for his, part, must euery one, according to his degree and state, apply himselfe to the workes, which euen now we haue fore-specified: the first by example and authority

rity to draw the rest along, the others with dutie and reuerence, to treade in the steps of so good a Leader; that all may haue fellowship in the workes of God that day, the fruits whereof may both to the beautifying of their conuersions in this life by their faith; and at length also to the crowning of all with blessed immortalitie in the life to come, by the sentence of the great Rewarder of faith here kept in the ordinances of God, be made manifest vnto the praise and glorie of God euerlasting.

34 Past. *The righteousness of this Law, both for the observing of a Rest, and for the consecrating of that day vnto the workes of holinesse, thou hast so put downe, as by it all other duties to that day incident, which be infinite may be conceived: what now is the unrighteousnesse by the same forbidden?*

Par. Not only the doing of the contrarie to both parts, which priuate meditation may easily gather out the particulars of, comparing them with the deeds enioyned: whereof some also we haue by occasion mentioned already; and them againe briefly with addition of some others both in Pastor and people, not vnprofitable we may rehearse for examples sake to the rest vnrehearsed: as in the Pastor, either the mishandling of the Word by false doctrine, by friuolous discourses, or by heaping vp forren sentences, and them either Greeke or Latine, Diuine or prophane for ostentation of great reading; so seeking his owne praise in the applause, and not Gods glorie in touching the conscience of his Auditors, to worke in each one true conuersion, which the Word onely by sound iudgement preached, and by due application enforced, can do; or the celebrating of the Sacraments, either vnreuerently and slouely in the Church, or vnduly either in priuate houses the Lords Supper for housling the sicke with opinion of a gracious Viand to the soules departure; or on the week-daies at home or in Church-Baptisme, with opinion of necessitie, as, if the Infant should die *without Baptisme* vn baptized, it should be



1 Rom. 13. 13.

2 2. Tim. 4. 3.

damned: or the vndeuous conceiuing of prayers: in the people, out of the Church, either for lucre in greedinesse vpon the world, through a mistrust of Gods providence, working in shops or in field; frequenting Faires to buy or to sell commodities, a foule abuse in this Land; trauellling by horse or a foot, either to salute friends, or to conuent creditors or debtors; or in sporting for pleasure by Ale-house haunting, Gourmandizing and Quaffing, Dicing, Carding, Bowling, Bul-baiting, Stage-playing, Church-aleing, Begger-aleing, Summerlugging, Dauncing, y *Chambring and wantonnesse*: toward Church, comming rather to shew pride in some new fashion of apparell, gate or looke to be of the proud-sick eye much spoken of, then to learne humilitie to be of the godly followed in; to heare nouelties, as out of the Exchange; then pure, plaine and wholesome doctrine out of the Bible, the Lords true Mart-house; eloquence for the *zitching eare*, then remedie for the pining soule; matter, either scoffingly, or maliciously to carpe at; then words seriously or louingly to be edified by: also comming perhaps my selfe diligently a Gouvernour, but letting my familie runne at their owne swinge carelessly; comming with choise as of Pastors to heare or refuse, vpon liking or misliking of some conceit had of them; as of standing too long, of tongue vnpleasing; of hacking at sinne too roundly; of vnlearnednesse for vttering no Latine; of wearing no Surplesse, Typpet or square cap; or to all these the contrarie: so of Times, either of Festiuall daies thought better to serue God on, then the ordinarie Sabbath; or of the parts of Service-daies, as to be at the morning exercises either all out (which is much) or either later come to, or sooner gone from, which God must take aworth, and giue dispensation (if not, they will take it) for the whole after-noones employment vpon carnall solace: or of the morning-seruices, one part to be at, and the other from; as to be at Prayer, but out at Sermon (whereof some haue not shamed, to wish for more of Gods

Gods Service and lesse Preaching) to forbear Prayer, but be at Sermon : to be at both, but out at the celebration of either Sacrament, as if the one pertained not to them; and for the other they should be still vnprepared, or (as some speake) in vncleane life: In Church spurning against the Word in heart, speech or countenance, vquiet or vnreuerent behaiour; contemptuous gesture; sleeping, talking, fisking vp and downe, to bespeake work-men, to intimate bargaines or coapings; starting out before the meeting dissolued, laughing, toying, or striving for piewes or seats: cruelty also in not only withholding mercie and almes from the poore, and liberality where it may do good to Minister or Scholer; but disflawding or hindring others that would, by word or example: not only these, I say, and what is of like sort: but also, because the rest cannot be vpholden but by working, which is the contrarie to the dutie in that part bidden; the omitting or neglecting of holy assemblies and the exercises in the same to be had.

Past. *As how this, I pray?*

Par. When being either a Pastor to Feed, I neglect the Ministerie, and keepe silence, when I should speake; peradventure because I am tong-tied; perhaps for mine own ease, or it may be for feare to displease? or a Parishioner to be fed, I absent my selfe either carelessly, attending mine owne affaires or pleasures; or presumptuously despising the congregations, with open either Popish or Brownish, Reculancie: or being present mind nothing lesse, the either the doctrines preached, or the mercies required; making my being there, but a passing of the time vnfruitfully, or as Church-Papists do, to saue the mulct at least once in a moneth dissemblyngly, without either instruction to my numbed soule by the Word deliuered; or good vnto others by the occasions offered.

35 Past. *The externall Rest, hath had as full handling, as our purposed breuitie, and slender vnderstanding, could afford: a taste giue me now, of the internall Rest.*



*Par.* The Commandement biddeth a ceasing from our owne workes, as hath been said, and a sanctifying of the day with Gods workes: in them both the internall Rest also consisteth. For as our workes be not only they of our calling; but they most properly of our corrupt nature, from whence do flow, the externall bad workes which the Sabbath is polluted with, and our whole life after by consequent and iust iudgement punishing sin by sinne: and as good workes, be not only the outward obedience and parts of Diuine worship, which euen by right of creation he may challenge of vs; but also the inward renewing of the hidden man in righteousness and holiness of mind and will, which of vs he may claime by right both of creation and of redemption too: so must we our whole life long by practise, but on this day principally, as by practise likewise, so by learning and retaining the rules of direction, to be practised as out of the word they shall be then soundly deliuered vnto vs; keep Rest and holiness: and so ioyne both Sabbaths together; the first without the latter, being meere hypocrisie: which was the cause, that the Lord <sup>a</sup> hated the Iewes assemblies on the Sabbath, because their <sup>b</sup> Hands were full of blood: and telleth them the right way of sanctifying the Sabbath, to wit, by abstaining from <sup>c</sup> Seeking their owne wils and doing their owne waies.

*Past.* Wherein then is the practise of this Internall Sabbath and Sanctification? (For of learning the rules, which of necessitie must go before, I am out of doubt, that it must be had only out of Gods word written; and that through the Ministerie thereof, which the Lord would haue the Sabbath to be kept chiefly for, as the outward cause for his holy Spirit to worke the regeneration of his chosen with; and the suppression of the insolencie and Atheisme, which the reprobate would otherwise tumble all downe in confusion by.)

*Par.* The practise thou enquirest of, lieth, as the Scripture speaketh, in <sup>d</sup> mortifying or doing off the Old man, and quickening or putting on the New man: the rest being

<sup>a</sup> *Isay* 1. 13.  
<sup>b</sup> — *vers.* 15.

<sup>c</sup> — 58. 13.

<sup>d</sup> *Rom.* 8. 13.  
*Coloss.* 3. 5.  
<sup>e</sup> *Ephes.* 4. 22.  
*Coloss.* 3. 9.

ing in the first, while we refraine from sinne, and the sanctification in the second, when we studie and put heart and hand to the working of righteousness: and both of these making, that which only preuaileth in Christ Iesus, a <sup>f</sup> *New creature*. So that the studie of regeneration, and of the meanes thereto, is the internall worke of the Sabbath, and the practise thereof so long as we liue, is the growth of the new-borne Babe, till he come to be a <sup>g</sup> *Perfect man in Christ Iesus*, with and in him to enioy the <sup>h</sup> euerlasting rest in the kingdome of God, the utmost end of all vnto vs.

<sup>f</sup> 2. Cor. 5. 17.

<sup>g</sup> Ephes. 4. 13.

<sup>h</sup> Hebr. 4. 3. 11.

36 Past. *This being the righteousness of the Internall Sabbath, and vnto the Elect only proper: what the unrighteousnesse of this kind is, and who be the workers of it, it is easie to be seene?*

Par. You say true: for the reprobate may go thus far, to hold the obseruation of the outward Sabbath, and beare a faire semblance of outward holinesse vpon the day; but being in hypocrisie, and hauing no substance, of the internall regeneration, all the outward doings are weightlesse and worthlesse before God.

37 Past. *Thus farre of the Law, the Reasons to it now follow: draw me them forth as you can.*

Par. They be three in number; the first is taken of Gods liberall allowance of time for our owne workes: the second is, of the Lords owne example as a paterne to be followed: and the third is, of the blessing vnto that day annexed.

Past. *Where lieth, and how enforceth the first Reason?*

Par. It lieth in these words, six daies shalt thou labor and do all that thou hast to do; but the seuenth is the Lords Sabbath, by no workes of thee or thine to be polluted. And this liberall allowance of God, emplieth an equitie, that the rather wee should abstaine from our owne workes on the seuenth, because the Lord so largely imparted six daies of the seuen with vs, and kept but one to himselfe.



Past. *Is there a Commandement heere given vs in the first words to labour the Whole sixe daies without intermission?*

<sup>l</sup> Gen. 3. 19.

<sup>k</sup> 2. Theff. 3. 11.

1—vers. 10.

<sup>m</sup> 1. King. 8. 65.

*Esa* 3. 8. 10.

*Nehem.* 12. 27.

—8. 18.

*Zach.* 8. 19.

<sup>n</sup> Cyprian. lib. 3.

*Epist.* 6.

*Ierom.* in *Gal.* 4.

*Euseb.* lib. 4. de  
*vita Constant.*

*Sozom.* lib. 1.

cap. 8.

*Par.* To labor in our calling is a commandement in deed, or rather a continuall penaltie inflicted on *Adam*, to keepe him in remembrance of what state he had fallen from by the misery, which now he felt, in the vnkindnesse of the earth, denying him her fruits, without toile of bodie, and i sweat of brow. So that such as be idle, and thus labour not, according to Gods ordinance to bee humbled vnder his prouidence, the Apostle rightly termeth, <sup>k</sup> inordinate walkers, and requireth to labour, or else not to <sup>l</sup> eat, being a thing vnreasonable and without conscience, that a man should liue by the sweat of other mens browes, whom the Lord hath enioyned to liue by his owne. Howbeit this is not a Commandement, but a permission, or rather a remission from the Lords right, who hauing al the daies of the week at his appointment, mought haue taken moe of them into his owne vse; but hath freely notwithstanding yeelded off all his part vnto mans occasions, to applie each day of the six vnto his owne businesse. Had it been a Commandement, neither would the Lord himselfe haue separated some other of the weeke-daies vnto such solemnities and feasts, as were holden vnder the Iewish administration: neither could the Church <sup>m</sup> before or <sup>n</sup> since Christs Ascention haue dedicated certaine daies vnto holy assemblies, for remembrance of some singular benefit vnto the Church brought, either by himselfe immediately, or by his grace in this or that Saint shining.

Past. *Then it is lawfull, I see, to set some daies apart for holy meetings: but, be they of as strait a charge, as the Lords day to be kept?*

*Par.* Lawfull it is indeed, and in the Magistrates power to erect, abrogate or alter Festiuall daies, as time and cause shall require, a sobrietie therein being kept, that superstition creepe not in, as in the multiplicity of Popish holy-

holy-daies it did, the day being then applied, not to the learning of the heavenly wisdom, which is most worthy to haue many daies of the yeere shared out for the seeking of it; but, as this peruerfely and by \* Scraps, so honour to the Saint, whose day they celebrated, was chiefly sought for; and so holy a reckoning made of some Saints Eue, much more of the day, as the Lords day amongst them found not the like, though all in hypocrisie and idolatrie. But the godly of the Primitiue Church, from whose steps the Antichristian abuses, by little and little declined and grew, hauing vpon no example Apostolike, but of themselves, for comfort vnto the suruiuing persecuted Christians in the hope of immortalitie, taken vp some daies for remembrance of them chiefly of the Apostles, whom Gods grace had made Fathers of the faith Christian, not onely by preaching, but euen by sealing vp with their blood, the doctrine which they had by their office preached: as also of the principall and most memorable acts of Iesus Christ, to wit, of his natiuitie, passion and resurrection, assension and sending of the holy Ghost, called Pentecost: so yet obserued them, as they brought no bondage to the conscience, as by a commandement to set-guiltie of sinne, if any worke of ours, were on any such day done, but for the benefit sake out of the word to be taken by occasion of the holy meeting, voluntarily gaue off their owne businesses on such daies, further to attend to the seruice and worship of God aboue all most pretious. So that contempt, or neglect wilful, of the publike exercises at the houres knowne and prefixed on a Saints day, being away; it is no transgression to doe necessarie chares, as at all seasons; so then chiefly, when the fruits of the earth, are either to be taken in, or to be put into the ground, the weather especially growing tickle or vnseasonable.

*Past. But that seemeth an harsh saying, to giue no more honour vnto Christmasse day, as superstition hath called it, and custome cannot leaue it, then to another Holiday or Sunday?*

*Par.*

\* By scraps here and wherefoeuer; I meane not those selected portions of Scriptures going vnder name of Epistles and Gospels (for they containe full periods of matter good, and for vs profitable) but those pieces and maimed sentences which the Papists put into their Missals, and other bookes of their Service.



*Par.* Custome, as a violent streame, that carieth all before it, hath mightily bewitched the world in the honor and maner of honor they giue vnto that day, and the 12. daies following, to make vp the ful feast for Christ, & his twelue Apostles. For wherein we should hold a most thankfull memoriall of Gods vnspeakeable mercy vnto vs, in the incarnation and birth of his sonne, to become our Iesus, that is, Sauour, to saue vs from our sinnes: euen in the same most impiouſly and vnthankfully wee blaspheme God and his Christ, by those horrible prophana-tions, which wee see men abuse that time with: that what with ingurgitating of meates in excesſe and delicacie then, euen vnto superstition, so farre generally provided, as the poorest that is, hauing an house of his owne, will haue his Christmasse-pie, and take himselfe disgraced, if another inuite him to dinner that day: What with inuenting and making of sportes, not onely the ordinarie, as Mumming, Masking, Dicing and Carding: but extraordinary in gambols ridiculous and obſcene, so farre forth, as who so is most unruly and outragious in disorders is reputed the best Christmasse-man; and this, as it were, by set and solemne profession, whereto in many places is chosen and set vp a Lord of misrule, to see all honestie, comelineſſe and serious acts disgraced, and al good orders broken: what, I say, with feasting, reuelling and rioting, the very Heathen, from whose *Saturnalia*, euen about this o time for fīue daies space, in feasting and sending of gifts, obserued, & some thinke the obseruation of this manner to haue sprung, Christians at the first endeavouring to conuert that custome vnto an honest mirth vpon so ioyous a cause giuen; neuer brake out into greater excesſe of riot, then at this day Christians blush not to be the leaders and followers of; the Antichristian retchlesſnes, as hauing sworne dishonour to God and his Christ, not only wincking at it, but also in his shauelings and cloisterers, patronizing it, and making in the custome of it, to become a for-waxen monster in nature, able

o In the latter  
end of Decem-  
ber.  
P Buchanan.  
rerum Scoti.  
lib. 5.

able by no strength of perswasion to be throwne downe in theft, whom they haue let grow vnder them for their lucre, in making an hipocriticall worshiper of God in the pleasure of all his senses; knowing this, and finding it by experience, that the carnall worshiper wil bring most advantage, to their carnall & God.

92. Thes. 2. 4.

38 Past. *Shew me, and tel me the force of the second reason.*

Par. It is expresse in these words: [for in 6. daies, the Lord made heauen and earth, the sea, and al that in the is, and rested the 7. day.] And hauing an exāple both in working the 6. daies all the works he had to do, and in resting on the 7. day from doing any mo works; it carieth also an equitie, that bindeth vs to the doing of the like, to wit, so to compasse al our weeklie workes within the 6. daies, as we may giue leisure to the works of God on the seuenth.

Past. *Doth the example then, bind vs alike in both, that as God wrought fixe daies, and rested the seuenth, so we must of necessarie dutie, both worke and rest?*

Par. Not so in all partes. For the fixe daies, as I said, are permitted vs to doe, what wee haue to doe: so that if the works of our calling, be either none at all on some daies, or may for due cause be put off, from bodily labour on some of the fixe daies wee may cease, to employ the time, either on holy exercises for increase of knowledge and pietie, which is the best; or on honest and seemely recreations, which then onely must haue place, when the necessary works of our vocation require not our attendance. But, as for the seuenth day, it hath a precise charge to rest thereon from all common workes, whether necessarie, or for pleasure, because the Lord hath by commandement here, and by his owne example in the first creation, sequestred it to sacred vses, which admit no minglement with prophane.

1 Genf. 2. 2.

39 Past. *Say likewise of the third reason?*

Par. These words [Wherefore the Lord blessed the seuenth day, and halloved it] containe it.

Past. *Sith mention is here made of blessing and hallowing: What*



Epheſ. 4. 15.

*What is the blessing that is here set vnto the Sabbath?*

*Par.* This I take it to be, that the Lord doth make it an effectuall meanes, for a man to be the better replenished with the true knowledge of God and religion, whereby of him to be approoued in the happie<sup>r</sup> growth of regeneration, whereof the Hebrewes not vntuly doe say, that the Sabbath giueth strength and vigour to every thing, meaning, that being diligentlie kept, as it reuiuethe the members of man and beast the weeke before with labours tired out: so it refresheth the soule of man wearied with the burdens of sinne, by the word of life on that day broken, and consequently seasoneth all the actions of the life following with prosperous encrease of pietie, and with happy successe of the labours of our vocation, when in all things that come wee haue the witnesse of a good conscience sought to be edified on that day.

*Past.* Tell me the meaning of that which he speaketh, of hallowing that day.

*Par.* Verily, that the Lord exempted that day from all the other six in the nature and qualitie of workes by man to be done; that as man leadeth a double life, the one in possession, by corporall meanes; the other in hope, by spirituall; so the Lord would haue the meanes of vpholding, both to be practised on daies fit for them. Which daies in wisdome hee hath so distinguished by limmits and bounds, that albeit the whole seuen daies from week to weeke during life, should bee spent in the practise of true religion, and as leisure may serue, in the learning of it; yet touching the works, which on each behalfe are to be done, the sixe daies must suffice for the one, and the seuenth be strictly obserued for the other: the workes of the first, so farre as they bring hinderance to the workes of the second, in no wise enchroming vpon the seuenth day; the first being mans by permission for his body; the other being Gods by sequestration for mans good in body and soule both.

*Past.* This twy-branched reason then, how doth it argue?

*Par.*

*Par.* By a double effect of God, it hath this strength to perswade our obedience, that what thing the Lord hath set a blessing vnto in the true obseruation of it; and sundred also from all other things by proper note, the same cannot without either accursednesse be despised; or pollution bee shoaled with any thing of vnlike qualitie.

40 *Past.* By this reason I perceiue that to be true, which afore we haue said, that the obseruation of the Sabbath hath from the beginning, yea, even in Paradise, binkept of Gods children; as an ordinance engrafted in nature, as are all other parts of the Law afterwaads written.

*Par.* I am perswaded so, considering that God put this day apart as an holy rest, not vnto himselfe (for how may that incompresensible Maiestie be cloased within time to rest or worke on?) but vnto man, whom only, as thereof capable it concerned: & that as the six daies standing of light and darknesse, he distinguished by workes within bounds of time in each sort finished: so did hee the seuenth by ceassing from workes (not of conseruation but) of creation, setting withall an instinct in man, likewise to leaue off his works on that day by his example, to be holden in a sacred contemplation of all Gods creatures both aboue and below, as also of his omnipotencie, goodnes and wisdome, by which they were made, ordered and disposed: which instinct of hallowing the seuenth day, wee are not to thinke, that *Adam* was vntaught it, because mention is not precisely made of the words, as after it was in the Law written: but that, as the Lord had reuealed vnto him particularly, what hee had on each day done, before the day himselfe was created on: so he admonished him of the day of his rest, and wherefore he gaue off any further creating, to make out a seuenth day, for man to be whollie occupied vpon, in the beholding and celebrating of Gods wonderfull works, thereby to be induced to praise and magnifie his name, and seriously to ponder and bethinke himselfe of the

<sup>c</sup> Genes. 1. 5.  
8. 13. & c.

<sup>u</sup> Genes. 2. 3.



x Borha. in  
Genes. 2.

y Aret. probl.  
loc. 55.

z Idem ex Plu-  
tarch. lib. 4.  
Sympof.

the Law, that was giuen him for prooffe of his ordinance, in the knowledge and practise whereof he was to continue. Neither could this instinct be at any time so worne out of mens harts, but that still they obserued the seuenth day as holy: in so much as the x Heathen man could say,

ἡ ἑβδόμη ἡμέρα ἁγία: That is,

And holy is the seuenth day. For which cause also some haue thought, that the Greeke word ἡβδωμητα, signifying seuen was so termed, as if it were ἁγία, that is, venerable: for the honourable remembrance sake of this day. Which day further the same y Heathen, called *Diem Saturni*, Saturns day, giuing it also vnto rest from ordinarie labours, for the vnfitnesse they tooke that day to be of (by reason, it may seeme, of the coldnesse of that Planet) for Ciuill or Martiall businesse: yea, and calling it the z feast of the Sabbath, which they spent in reuelling and banquetting, after the guise of *Bacchus*, whom also they called οὐκένω, and thence deriued the name *Sabbatum*, corrupting the vse and name, which they vnderstood the Iewes held, of reioycing and making merrie on that day: which thing they terming in their language οὐκένω, of the reuels and outcries of *Bacchus*, by a foolish imitation both of the name, and eke of the custome, prophaned the day, & peruerterd it from the first original.



## CHAP. VII.

### Of the fifth Law.

Pastor.

S. I.



He Lawes of the first Table haue had their full treating: say somewhat now of the second Tables Precepts: but first, what conueniencie and difference there is betwene the two Tables?

Par.

*Par.* First, they agree in this, that they come from one and the same author; and therefore exact one and the same obedience in perfection, haue the same both promises and curses; bewray sinne, and so worke wrath alike; and haue the like spurre to driue vs vnto Christ, the end and finisher of it for vs. Then the ods that are, lie either in the matter, which is perfection of loue; but the same in the first Table, is proper vnto God onely and immediately; in the second, mediately by, and through man vnto God; and so both indeed vnto God, but this vnto man for Gods sake, and for euidence of our loue within vnto God, by practise of this without vnto man: or in the measure of loue, which in the first must bee made, with full, absolute, simple and vnlimited obedience: but in the second it must be bounded, conditionall, and with exception of the Lords loue, will and good pleasure.

2 *Past.* Now let me heare what they be.

*Par.* The first (which is of the whole the fifth) is this: *Honour thy father and thy mother, that thy daies may bee prolonged in the land, which the Lord thy God giueth thee.*

3 *Past.* Why is this Law set first in this rancke?

*Par.* With great wisdom, and to good purpose; because it is the roote, as it were, from whence the rest may happily grow. For, where with heartie affection, whether the inferiour by degree or lowly disposition, giueth honour vnto the superiour in state or reckoning, as vnto the Lord, which emptred that measure of his honour vnto him: or the superiour behaueth himselfe honourably toward his inferiour, as in the Lord: their failing will bee in no dutie, neither by deed, in the next three lawes; nor by word, in the ninth; nor by thought, either aduised and settled in any of the lawes at all; or so much as roauing in vnsettled lust, in the tenth. For which cause this onely is affirmatiue, and with a promise, both to inferre the negation of the rest, because he that doeth this, will doe none of those, but their contraries: and also to insinuate the cause of the life here promised, the concord in the



the first preferued, the dissolution of life to none, either from priuate vrging in bodie, goods or name; or from the magistrates sword of iustice shal happen, til the Lord with ripenesse and happinesse of yeeres, dissolue it himselfe into the fruition of a better life in a better land, the true bodie and substance of that, then giuen them for a shadow.

Past. *How much doe the words of this law containe?*

Par. The charge, and the reason to it.

4 Past. *What is the righteousness in the charge commanded?*

Par. The yeelding of due honour vnto parents.

5 Past. *Giue me the end and true meaning of that.*

Par. As the Lord, who is the God of all power and preeminence, hath created all things, and man by name, the excellentest of all his workmanship; and made him a creature, apt for societie and to seeke the companie of his like: so hath hee, to keepe vp this societie, as also by mans meanes to preferue that goodly order and disposition of things, that bee in the world in their seuerall places and estates, erected certaine degrees and orders, some heigher some lower amongst men, that the one might be vpholden and maintained by the other; and that in this varietie his glory might the more shine. For as the nature of man is now rebellious, and through self-loue carried away to prouide onely for his owne profit or pleasure; so, if God did not, as it were, visiblie represent and shew his Maiestie in those, whom he aduanceth to high roomes, to repress the unrulinesse of the wicked, and to encourage with reward and defence the innocent, all things would grow into a wonderfull confusion and ouerthrow, and no wickednesse would be vnattempted. Whereof it is, that the Scripture in <sup>a</sup> some places, where it will declare a singular & notable mischiefe among the people, to shew thereof a special cause, complaineth and rubbeth vpon this, that the people had then no King, that is, no ordinarie magistrates to cut off bad enterprises. Con- sidering

<sup>a</sup> *Jud. 18. 1.*  
*19. 1.*

sidering therefore, the misorders and confusions, that were like to be, if there were no degrees of preeminēces, in whom there might sit, and from whom flash out some sparkes of the Image of Gods Maiestie visiblie, in some part to repressse and keepe downe the wicked in obedience: the Lord hath not only ratified this order, but hath commanded the same to be honored, reuerenced and highly thought of, not to be contemned; reproached, or vnthankfully dealt with: as being they moreouer, through whose hands, as it were through certaine channels, he deriueth and distributeth all speciall graces vnto vs.

6 Past. *For the sifting out of the true meaning of this Law, what is to be done?*

Par. We must shew, first, the dutie to be done; then the persons to and by whom to be done.

Past. *But how may we best find out these?*

Par. By trying what the law expresseth, and what it emplieth.

7 Past. *What is the dutie in the Law expressed?*

Par. It lieth in giuing of honor.

Past. *What is the honor that must be giuen?*

Par. Honor is of two sorts, for it is either the highest, which is vnto God only proper, as his worship, and our <sup>b</sup> Reasonable seruing of him, and this cannot without sacrifice, be <sup>c</sup> giuen to, or vsurped of, any other: or in a lower degree beneath, and from God, which belongeth vnto man, but yet for Gods cause and in him, because he hath imparted a portion of his Maiestie vnto man, in whom we must honor that Resemblance of his, that all honor may be giuen vnto him wholly. The honor heere commanded, is not of the first, but of the second kind.

Past. *Define me this honor.*

Par. It is a reuerent thinking of, and a dutifull subiection of the will vnto, such as be set in authoritie, for some excellent or speciall gift of God in them, or for their place, with an expresseing also of the same reuerence,

<sup>b</sup> Rom. 12. 1.

<sup>c</sup> Isa. 42. 8. 48. 11.



as often as occasion serueth, and a studie to deserue well of them.

8 Past. *How doth this honor shew it selfe vnto superiours?*

Par. Two manner of waies, inwardly and outwardly.

Past. *How inwardly?*

Par. In heart, because it is a reuerent thinking of, and a voluntarie subiection vnto them for Gods ordinance sake.

Past. *How outward?*

Par. Two waies: First, In the bodily behauiour; for it is an expressing of the inward reuerence, when occasion serueth, by courteous demeanour toward them in cap or knee, or as euery countrie hath her fashon. Secondly, In deed, for it hath a studie to deserue well of them. And in the first two, viz. in heart and behauiour, consisteth that, which is vsually called by the name of Honor, to wit, the honorable estimation and acceptance of their highnesse. In the last, that is, in Deed, be declared two other vertues, Obedience and Thankfulnesse: the one of the which the Apostle signifieth, where he saith, *The Elders that rule well be worthie of double honor*, meaning, not only to be reuerenced in heart and outward gesture, but also to be thankfully recompensed for the paines and care they take to gouerne such as be vnder them: the other also, as it is commanded by Saint Peter, charging the godly, to *Submit themselves to all manner of ordinance for the Lords sake*: so hath it good reason too: for what honor do we giue vnto that man, whom, when he giueth either good counsell familiarly for wisdome, or strait Commandement by authoritie vnto godlinesse of life, we neglect or spurne against?

*d 1. Tim. 5. 17.*

*e 1. Pet. 2. 13.*

9 Past. *Open these three points wider to be scene into; and seeing the first seemeth hard to our loftie and unbridled nature: shew me how yet it may be wrought in mans heart.*

Par. The knowledge of Gods will and pleasure therein, will make him see and confesse, that, as he is God, and alone

alone to be <sup>f</sup> worshipped and honored: so in his Ordinance he hath set his Throne amongst vs, therein placed some of his Substitutes, vnder him to rule and gouerne vs. Not that he could not, if he would, by his absolute power rule vs otherwise; but, because it pleased him to traine vs vp into his obedience, and so into his kingdom, after a life faithfully led, by certaine meane and inferiour authorities, whom he hath also emparked a portion of his owne titles, as of <sup>g</sup> Father; of <sup>h</sup> Gods, and of <sup>i</sup> Princes, vnto. And the same is it which some of the Heathen haue seene and confessed, that *Ἐστὶν ὁ βασιλεὺς ἰσχυρὸς καὶ θεὸς*, that is, the King is a lively Image of God. Now this knowledge of Gods appointment amongst vs, when it is settled in our hearts, and in the feare of God embraced of vs with reuerence, and high admiration of the brightnes of Gods glorie, wisdom and iustice sitting in them: How can it, but make our wils to relent and to yeeld obedience to their ordinances and instructions, especially being agreeable to his will, whose Deputies they be. Neither is this that slavish submission, which commeth of feare in seruants; but is the willing subiection of sonnes, for loue vnto the Person they represent:

The Magistrate is the Image of God in respect of his	Excellencie exempted from the common sort.	And is therefore to be	Honored.
	Wisdom, able to foresee dangers, to make fit lawes for righting of causes, and to keep his people in peace.		Reuerenced and obeyed.
	Iustice, punishing great malefactors.		Feared
	Mercie, sparing the small offenders.		Prayed.
	Goodnesse, affording all things needfull to bodie and soule.		Loued & admired.

10 Past. How may the second, of the bodies behaviour be brought in?

<sup>f</sup> Deut. 6. 13.  
<sup>g</sup> Matth. 4. 10.

<sup>h</sup> See S. 44.  
<sup>i</sup> Psal. 82. 1. 6.  
John 10. 35.  
<sup>i</sup> 1. Sam. 10. 1.



*Par.* Verie well and consequently of the first. For, where the heart is thus framed to conceiue a reuerent estimation of Superiours, and thereupon to yeeld them subiection and obedience: there cannot but follow an expression of the hearts inward motion and inclination by the outward signification of the bodies gesture, as by common courtesie, giuing them place aboue vs, putting off the cap, bowing of the knee, and such like, which be tokens of the inward affection towards them.

11 *Past.* *How may the third, of Deed, as first, of Obedience, and then of Thankfulness, be effected?*

*Par.* As both will vpon the former likewise follow, when the heart is well touched with affection to their persons: so our obedience to them hath certaine bounds to be limited by. For the commandements of Officers, be either consonant to the will and word of God, or repugnant thereunto. Things consonant be either expressly set downe in the Word, or will stand well with the same: no man that is a Christian will deliberate or stand in doubt, whether he should obey those decrees, which God himselfe also in flat words commandeth to be done or omitted, whether for matter of Morall dutie only, or for Ceremonie: the other workes to be done or forborne, which though in the Word vndeclared, will stand neuerlesse with the same, we haue to assure our selues, that of vs they also require obedience.

12 *Past.* *But what if the Prince should exact intolerable burdens, of Taxes, Tollages, Subsidies or Seruices: or Parents, Masters or Teachers should put vs to viler offices then we would thinke ought, either of them to be commanded, or of vs to be performed?*

*Par.* No doubt we offend, if in such things we shake off our obedience.

*Past.* *Why so?*

*Par.* Because those impositions do proceed, as of Gods speciall appointment, to be as crosses and punishments of our sinnes by such tyrants, whom God vseth as his scourges

scourges and rods many times to disple vs withall: so of the infirmities of our Princes, Parents, Masters and Teachers, which the child of God will know, that the Lord will haue him to beare for his sake: and therefore the Apostles counsell to seruants, of <sup>l</sup> obeying their Masters, yea though they be froward, as <sup>m</sup> Iacob did his wayward Vncle Laban, may also take place in other conditions of inferioritie. And this is that <sup>n</sup> *ὁμιλιαι*, that is, mildnes of heart and moderate affection vnto patience to tolerate infirmities, yea and to couer them; which becommeth the seruants of God to vse in enduring the vniust and ouerrough dealing of those, whom they are in subiection vnto.

*Past. What stay may a man find to keepe him from reuenge against them, that, abusing their authoritie and place, shall ouerburden him with unreasonable duties?*

*Par.* As the consideration of Gods will, pulling vs in from all manner of rebellion and insurrection, which neuer prospered in any hand hitherto, but hath euermore brought the authors vnto a miserable issue, as it did • Corah with his complices, <sup>p</sup> Sheba and <sup>q</sup> Absalom, and whom Iezabel could obiect vnto Iehu, saying, <sup>r</sup> Had Zmiri peace that slew his Master, and a thousand examples in stories both Sacred and Secular do make euident: so further, the expectation & hope of deliuerance, which God hath euer giuen vnto them, who seeking to aduāce his glorie by their <sup>s</sup> Sufferings, haue found <sup>t</sup> Refreshing in due time. The experience wherof, from other taken, may assure the oppressed, that as he is the God to whom <sup>u</sup> vengeance belongeth, so no doubt in his good time, as he knoweth the way how, so he will indeed, either turne or confound the oppressor, and deliuer his children.

*Past. But, what if the Superiour enioyne thee to do contrarie to Gods will and word, as to renolt from him; to lift up thine hand to an Idoll to worship it; to be present at the abomination of the Masse, or any such thing to do, which he abhorreth.*

<sup>l</sup> 1. Pet. 2. 1.  
<sup>m</sup> Gen. 31. 4.  
<sup>n</sup> Phil. 4. 5.

• Numb. 16. 32.  
<sup>p</sup> 2. Sam. 20. 22.  
<sup>q</sup> — 18. 9.  
<sup>r</sup> 2. King. 9. 31.

<sup>s</sup> 2. Cor. 1. 5. 6.  
<sup>t</sup> Act. 3. 19.  
<sup>u</sup> Mat. 11. 28.  
<sup>v</sup> Psalme 94. 1.



\* Rom. 13. 1.

† Act. 4. 19.

\* Matth. 10. 28.

\* Matth. 10. 23.

b 1. Pet. 5. 1.  
Apocal. 2. 13.

c Dan. 3. 18.

d Euseb. Eccles.  
hist. lib. 4. ca. 15.  
See also 1. Mac.  
2. 19.

*Par.* It may not be thought, as of some preposterously it is, that obedience must absolutely be given, because of the Commandement that biddeth \* Subiection to *Superiour Powers* (for they were not appointed to dishonor God, but if they commanded vngodlineffe and wrong, to trie who be his) but rather is the iudgement of Saint *Peter* in such a case, vnto them to be opposed, † *It is better to obey God then man.* For, offend God, and he can destroy both \* bodie and soule; but offend man, and his execution can reach no further then the bodie.

*Past.* What if he threaten me losse of life and goods, if I do not his vngodly pleasure?

*Par.* If thou canst not eschew by a flight or other meanes lawfull his violence and persecution; know thou must that God, making thee no way to escape, will haue thee to stand forth as a b *Witnesse* of his truth against the persecutors face, euen to the losse of thy life and goods in hope to receiue them againe to blessed immortahitie, which God will honor and crowne them with, who preferre his glorie to their owne liues. And therefore as all the Martyrs from the beginning of the world, and especially in the ten great persecutions in the Primitiue Church: so did the c three children of Israel by name in the captiuitie of Babylon vnder *Nebuchadnezzar*, a singular act for the honor of the God of their Fathers, when they refused to worship the Image, which the King had set vp to be worshipped, chusing rather the fiery furnace, to make the glorie of God, whom they worshipped and feared, to appeare the more brightly to the dazeling and confounding of the Idolators; then with sauing their liues to pollute their soules with false worship. Wise also was the answer of d *Polycarpus*, who being commanded to sweare by *Cæsars* Fortune, and to reuile Christ, denied so to do, saying, *These 86. yeeres haue I serued him, and neuer was harmed in any thing by him: how then can I blaspheme my King, that hath saued me?*

*Past.* But, may I not rise vp to cut off such a Tyrant, seeing

*ing the Heathen have holden it a thing lawfull to kill such an one, as a common enemy?*

*Par.* The severall States of Common-wealthes established, will bring matter to the assoyling of this question. For States of kingdomes are either absolute, or conditioned where absolute authoritie is settled, whether by election, conquest, or inheritance, there may no Subject lift hand vp to cut off the string of a tyrants life, but must leaue him to Gods vengeance alone. Where it is conditioned vnder termes of lawfull gouernment, to be vsed, and for failing therein a forfeit to be made of deposition by the hands of other ouerseers, by the States appointed for that turne, as were the Ephori amongst the Lacedemonians: there may not euery priuate man at his pleasure, but the ouerseers proceed to ordinarie deposement, or, vpon resistance, to the slaying of the Tyrant.

*13 Past. How may our thankfulness vnto Superiours, for the good things we enioy by their meanes and procurement, be declared?*

*Par.* Not onely in speech, by acknowledging their goodnesse towards vs, with a gentle and humble signification of our good-wills to them againe for the same, which principally must looke vp vnto God, whose Lieutenant they be; but also with an vnfeined & perfect loue.

*Past. What will be the effects of this loue, to shew thankfulness further by?*

*Par.* If it be single and seruent, it will moue vs to do them good; if they shall need our helpe, to distribute vnto them of our goods; to pay them Tributes, Pensions, Tollages, Beneuolences, or any such thing gladly, if they be our Kings and Princes: to feed and sustaine them, if they bee our Parents, Masters or Teachers fallen into decay, in no wise to neglect their pouertie and basenesse, though we be neuer so highly set vp aboue them. Lastly, to pray for their prosperitie in all graces needfull vnto them for the leading of this long-out, or the obtaining of that life, which is to come.



*Past. But, what if they be unworthie this honor, in all, or any branch of it?*

*Rom. 13. 1. 2.*

*Par.* Their worthinesse in the Lords ordinance, which hath placed them aboue: not in their persons, or actions alone: that, if their doings be ill, we should be euill too, requiting their vnworthinesse, by dishonoring them. But seeing they came not by their prerogative to be aboue vs, but by Gods speciall appointment, either in wealth and good things to benefit vs, or in affliction to trie vs, and to draw vs from the world and loue thereof vnto himselfe and his kingdome: this ordinance of his, with the ends of it, we haue to looke vnto, and accordingly to yeeld our honor for the Lords sake, howsoever the person be caried in his place; if well, to giue him double honor; if otherwise, yet not to despise or spurne against him, but to endure with patient waiting either for his conuersion or remouing, by the Lords will.

*14 Past. Of the duties to be done thou hast said; speake now further of the persons, to and by whom it is to be done.*

*Par.* The persons, to and by whom, do mutually, as relatives, explaine each other. For a Superiour in what kind or degree soeuer, is not so; but the inferiour is so in his degree and kind. The dutie then, of honor is vnto all superioritie, by all inferioritie, to be given according to their degrees: I say according to their degrees, for that, all honor belongeth not to all alike, as the honor and reuerence I giue to the King, my Superiour in age must not looke for, nor my Pastor, Master, Teacher or Benefactor; though the same in a lower measure; and the dutie herein, that is owen to naturall parents, is a peculiar kind of honor by it selfe. Againc both conditions are defined by this pronowne [Thy] because a Superiour, is not to be honored with that note of honor, which here is required, but whom the Lord hath made my Superiour, that is, hath subiected me vnto. A man, that is a Father to another out of my Stocke; a King ouer another nation; a Master in another familie; or an husband to another

other woman; is not of me to challenge, the honor of a child, subiect, seruant or wife: that order may be kept, within the proper bounds of euery State without confusion.

15 *Past. Tell me what sorts of superioritie there be then, to whom the dutie of honor must peculiarly be giuen: and how the title of father and mother agreeth vnto them.*

*Par.* All superioritie, is either common and the same ouer all; or proper and variable ouer some.

*Past. What is that authoritie, that reacheth alike vnto all?*

*Par.* It is that, whereby all men in a Land are trained vp together in a ciuill or Christian life: and such be either Magistrates by speciall appointment indued with authoritie from God to reprove or punish: or ancients, such as for their yeeres and wisdome, are of the yong and vnstaied age, to be with reuerence vpsought and followed.

*Past. What sorts of Magistrates be there?*

*Par.* Two: for they be al either Ciuil or Ecclesiastical.

16 *Past. Whom callest thou the Ciuil?*

*Par.* They be such as haue to defend and guide the Common-wealth by wisdome and godly policie; by wholesome and sound lawes, duly and effectually executed, whereby the Realme may so be vpholden, as euery man in his seuerall place, may safely, without feare, either of forren enemies, or of iniurious dealing one with another, walke obediently in the seruice of God, in that calling which God hath set him in, which being a singular benefit to haue such peace from outward and home-enemies both, & deriued vnto vs from God by the hands of such Magistrates; what vnthankfulnes were it, and how deserued that subiect to be throwne out, as vnworthie to be partaker of such good things, that will not in all the duties of honor embrace them.

*Past. Of ciuill Officers, what degrees be there?*

*Par.* The King, as chiefe in a Monarchie; the States  
and



and Peeres, in other formes of gouernment; and such as be seene of them, as all inferiour Rulers of Prouinces, Diuisions, Hundreds, Cities, Boroughes or Towneships, all tending to the peace generall, by due execution of lawes; and therefore of all vnder them to be honored.

*Past. But how is the subject to honor his King, or State supreme?*

¶ Rom. 13. 2.  
8 vers. 5.

*Par.* He is to giue subiection vnto him, as vnto the Ordinance of God, not for feare alone, but euen for conscience sake; holding still a reuerent awe and dread to his Person and Throne; yeelding at his call himself and substance wholly, if necessity compell for defence of his Dominions, wherein his owne state is wrapt; much more such pensions, as in measure and equall proportion are demanded for Customes, Subsidies, Tributes or other exactions, with a willing and cheerefull heart, as pledges of his thankfulness vnto him for his wise and peaceable gouernment: to pray for his prosperitie, and for the happy continuance of his raigne.

*Past. What honor hath he to giue to the inferiour Magistrate?*

*Par.* To euerie one the same for reuerence, subiection, thankfulness and well wishing, which belongeth to each ones place in what kind of office to euer he stand, and whatsoever his eye, according to Law, is to looke vnto. For so a sweet conceit and harmonie of obedience and by that of the common welfare, riseth vp vnto the highest for his glorie.

17 *Past. Speake also of the Ecclesiasticall Gouernour.*

*Par.* As there is a ciuill Magistrate to defend, gouerne and prouide for the bodie: so is there by him to be placed and commanded, another, that is steward for the soule, that hath no lesse vigilancie to beate backe with the sword of truth (the word of God) all enemies, both outward, as the Diuell and prouocations of the world, and inward, as the priue enticements of the flesh, with all their baits. Such be the Pastors and Preachers of the Word,

Word, and all such vnto whom the care of the bringing vp of the soule and heart of man, vnto the knowledge of God, and of his owne estate, is committed; which being so great a blessing from God, as without the which, no<sup>h</sup> Saluation can be attained or hoped for, how be they bounden to honor them both with obedience vnto the doctrine by their hands deliuered, and also for testimonie as well of the reuerent account of their<sup>i</sup> *Beautifull feet*, as of thankfulness vnto God for them, with yeelding them reliefes and succours willingly: which are vouchsafed to haue such holy instruments, to aduance their hope vnto the enioying of eternall life, giuen them?

<sup>h</sup> Rom. 10. 14.

<sup>i</sup> *vers.* 15.

Past. *Of Ecclesiasticall Guides giue me also the sorts.*

Par. Some haue the bringing vp of the soules of the yong Frie: and some the managing of yong and old together.

Past. *Who be the first, where and how occupied?*

Par. They be Schoole-masters, in publike Schooles seasoning the tender yeeres, with letters for speech and humane knowledge, and with wholesome education for manners and life, no lesse Christian then Ciuill; of all children, for such their first seasoning, to be regarded with all due parts of honor so long as they liue.

Past. *Who be the second, where and how governing?*

Par. They be either Bishops, in their Diocesses either visiting and ouerseeing the Pastorall charges that be vnder them with all diligence and faithfulness; or in their Consistories handling the Discipline with all sinceritie, roundnesse and speed, for holding in of all soules vnder them, that they decline not from truth or honestie; and for the timely repressing of such as start either way aside: or else Patiors in their seuerall Parishes, <sup>k</sup> attending the flocke committed vnto them, with the word of doctrine and exhortation, to feed them, <sup>l</sup> in season, out of season, and by consequent, to keepe with them in <sup>m</sup> Residencie and watch continuall: in no wise neglecting either to pricke forward the dulnesse (if any be, as too much is) of the associates

<sup>k</sup> Act. 20. 28.

<sup>l</sup> 1. Pet. 5. 2.

<sup>l</sup> 2. Tim. 4. 2.

<sup>m</sup> Ezech. 3. 17.



sociats for Church gouernment (what euer it is, or may bee had) for due and faithfull information of faults growing in the Church either way. With instant suit for reformation out of the consistorie; or to execute the discipline, that shall be enioyned.

18 Past. *What is the dutie of inferiours to these?*

Par. If Pastors to obey the Episcopall ordinances for decent behauour among the people: and diligent attendance vpon the flocke, which they are set ouer: if people to reuerence their office, for the <sup>n</sup> great Shepheards sake, whose <sup>o</sup> message they be sent on; to obey their counsels; and receiue their doctrines; <sup>p</sup> praying for their vtterance, and <sup>q</sup> successe in their Ministerie, to giue them, as <sup>r</sup> labourers, their deserued hire, without grudging or clipping, thereby to make euidence of their thankfulness vnto God, with such kindnesse entertaining his messenger.

19 Past. *Of superioritie holding hand ouer some in variable sort, what saist thou?*

Par. It standeth either in ordering of societies, or in preservation of states personall.

Past. *What is that, of societies?*

Par. It is for managing of life either common or learned.

Past. *Who be the guides of life common?*

Par. They be of two sorts, the one subordinate to the other, as first of families; and next of townships, which are made of many families gathered together into one corporation.

20 Past. *Say of the state domesticall.*

Par. The chiefe there haue diuers respects, to wit, compared either betweene themselues; or with others vnder them.

Past. *Of the first sort, who are?*

Par. The husband and the wife <sup>f</sup> one flesh, and drawing to all intents domesticall vnder one yoke; he in the Scripture called her head; whom she is in all things to reuerence,

<sup>n</sup> Heb. 13. 20.

<sup>o</sup> 2. Cor. 5. 20.

<sup>p</sup> Ephes. 6. 19.

Col. 4. 3.

<sup>q</sup> 2. Thes. 3. 1.

<sup>r</sup> Luke 8. 7.

<sup>f</sup> Marke 10. 8.

Ephes. 5. 31.

reuerence, and to giue subiection vnto in her kind, as the Church doth vnto Christ in hers, by sole and vndefiled loue and obedience, abhorring the voice of a stranger, and keeping all her husbands goods, by his care and wisdom brought in, to the vpholding of his family. In all things thankfull vnto him for his kindnesse, and praying for the increase of his wealth and store.

Past. *What be the vnderlings, which these two looke vnto in common?*

Par. They be either children of their bodies begotten: or seruants hired for household busineses.

21 Past. *Shew me how children should honour their naturall parents?*

Par. During life they are to hold a reuerent estimation of their perions and words, whether praying for, or instructing them in the way of life ghostly or bodily: yeelding them for testimonie thereof, humble acknowledgement of their greatnesse by deiection of body, and signification of word, wishing well vnto them, and praying for their preservation: with endeouour, both to take aworth their corrections by due amendment vpon their discipline; and to recompence their parentall care, in bringing them vp in the *nourture and feare of God*: neuer attempting to breake from their hands into another, either stocke by mariage or house for seruice, without their consent and liking. Also if their parents by impotencie of age, or decay of state become poore; their bowels must wagge tenderly to succour and refresh them, with all gladnesse and thanks to God, that hath enabled them with meanes to witnesse their effectuall thankfulness vnto them, for the paines, care, and charges they tooke and were at, for their bringing vp; so farre must they be from being (as some bad impes bee) ashamed of their raggednes and withered condition. And this is a dutie, which instinct of nature brings forward vnto; every child bearing a teacher in his own bosome: and is expressly, and in the first place, set downe (as after shall be scene)

<sup>1</sup> Ephes. 5. 39. 22.  
Col. 3. 18.

<sup>2</sup> Ephes. 6. 4.



cene) for a patterne to begin at, as the easiest, to draw on obedience to the enduring of the hardest, yea euen in seruitude, which commeth next to be spoken of.

22 Past. *Why, how hard was or is the condition of seruants?*

<sup>x</sup> *Leuit. 25.*  
44-45.

Par. It was at the first euen among the <sup>x</sup> Iewes very streight and heauie: but especially among the Gentiles so flauish, as seruants were counted among the goods their masters possessed, which they might sell away for money, dispatch out of life, or entreat with what crueltie them listed.

Past. *And was not that condition yet to be endured?*

<sup>y</sup> *Ephes. 6. 5.*  
*Col. 3. 23.*  
*1. Pet. 2. 20. 21.*

Par. Yes, and that without <sup>y</sup> murmuring or resistance for the Lords sake, without whose speciall appointment they neuer came into that bondage. Which good it is for Christians to thinke of, when taken of Turks, and put into gallies, they be grieued with importable burdens; only reseruing faith vnto God, though with renouncing it, they might redeeme that slauerie.

<sup>z</sup> *Ephes. 6. 9.*

Past. *But now that that burden of intolerable bondage is eased from their shouiders by the moderation and equitie of Christians, who know that they also haue a<sup>z</sup> Lord and Master in heauen: What dutie haue they now for to yeeld?*

<sup>a</sup> *Col. 3. 22.*

Par. Seruants, whether waiting men, attending on their masters persons: or worke-men in husbandrie, or other craft or science vnder condition of apprentices, couenant-seruants, iourney-men, or day-labourers, for getting and sauing of their goods; haue much more willingly now to honour and serue their masters not with <sup>a</sup> *cie-seruice* (so long as their masters are in sight to do their work) but in singlenesse of heart seruing God. And sith the Scriptures would haue all seruants euen them, which were as yet vnder the yoake of Infidels, to be put in mind to <sup>b</sup> *Account their masters worthie all honour:* much lesse should seruants that serue <sup>c</sup> *Believing masters,* despise them, because they be brethren; but should the rather doe service, because they bee partakers of the same benefit.

<sup>b</sup> *Ephes. 6. 1.*  
*1. Tim. 6. 1.*  
<sup>c</sup> *1. Tim. 6. 2.*

which

Which seruice of theirs must not be done. Of feare to be punished, but of loue vnto God, that seeth it good to make them seruants rather then masters. And for that cause are they, their Lords to honour with a reuerent regard of them in heart and willing submission; to will nothing, but that which they will, only in Gods feare: to be obedient vnto them withall faithfulnessse and diligence, yea, though they be <sup>d</sup> froward and curst, after the example of *Iacob*, who serued his way-ward and crooked Vnckle *Laban* a great while, and yet performed him his iust and trustie seruice, by whose steppes also they may learne not to <sup>f</sup> interuert any of their masters goods by fraud or pickery: but what they get through sauing or good husbanding, the same to acknowledge with thankfulnessse to come of Gods blessing by the blessednesse of their masters from the Lord: also to be louing and gentle, pleasing and pliable vnto them in all things: receiuing their rebukes with patience, <sup>g</sup> not answering againe: applying themselves to learne the trade they are allotted vnto for life afterward: Lastly, if God giue them where-with, to relieue their necessities (if fallen into decay) to the vtmost of their powers.

<sup>d</sup> 1. Pet. 2. 18.<sup>e</sup> Genes. 31. 38.<sup>f</sup> Tit. 2. 10.<sup>g</sup> 1. Pet. 2. 9.

23 Past. *The superiority holden in townships come next into our methode.*

Par. The titles thereof be many, being either Maiors, Sheriffes, Aldermen, Bailiffes, Constables, Tithing-men, Wardens of Companies, one vnder another in their orders placed, which haue to see the state of their corporations, according to their laudable customes gouerned.

Past. *What oweth the inferioritie vnto such?*

Par. Euery one, as a member of such a bodie, is to haue a feeling of Gods blessings, which passe vnto them through their hands, and vpon consideration thereof, reuerently to esteeme of their persons, and louingly to obey their ordinances: where stipends are due, with thanks for their care and paines, to pay them willingly: and sith their studie is to vphold the wealth of the common



mon chamber, which lieth in each severall mans prosperitie, every one hath to attend vpon his owne occupation, in a good conscience to grow thereby, abandoning idlenesse, drunkenesse and gaming, three capitall enemies of particular states, which once throwne downe, the publike cannot stand: lastly, to pray for the life of their officers, and for encrease of Gods gifts fit for their calling.

24. Past. *What superioritie is there in fellowships of learning?*

Par. It is either in Vniuersities standing of many houses, or in the severall Colledges therein.

Past. *In Vniuersities, who be the chiefe?*

Par. Chancellors, or Commissaries, Proctors and Taxers, which haue to order the publicke state of that bodie for aduancement of studies in all faculties, both in electing the best gifts therein which may impart their knowledge faithfully and diligently to inferiour Students; and also in seeing all sorts of faculties furnished with such auditors as are diuered to each kind; that thence, as out of a nurserie in every place of the realme, such may bee transplanted, as may yeeld fruit to the Church or Common-wealth.

Past. *In Colledges who haue the rule?*

Par. Whether Prouosts, Presidents, Masters or Principals, as Heads, Vizemasters, or Deanes, as Assistants for government: Lecturers or Readers for daily teaching of the Tongues or Arts: and Tutors for particular oversight and defence of such, as be by friends in trust committed vnto them.

25. Past. *How is inferioritie in these Vniuersities and Colledges to behaue it selfe in honor to their fathers, and furtherers of learning?*

Par. The scholar and pupill, of what degree soeuer, haue the same account of their Heads, Tutors and teachers to make, that children haue of their parents: because they minister as good, or better things vnto them,

them, then their parents doe. For how much it is better to liue well then to liue : so much be the gifts, which they doe, or should receiue from their learned instructors, and godly leaders, better then those which they haue from their parents. No small portion of honour then belongeth vnto them, not only by an outward shew, but by an inward hauing of reuerence, with an high opinion of heart for the presence of God, whom they visible see in their learning, knowledge, wisdom and godly conuersation; and withall, by a willing subiection of their minds, wholly laid downe at their feet to be taught and framed, with a care also, not onely to profit by them, but to recompence them both presently with louing affection of the heart, wishing and praying for increase of Gods good gifts in them, that they may be therewith continually the better adorned by their meanes : and also, at any time afterward, when God shall call them to higher roomes with all thankfulness, wherein they shall vnderstand they may doe them most good.

26 Past. *What is the superioritie, which standeth in preservation of states personall?*

Par. Whatsoever belongeth to a mans person, is either his health, or his substance : now both these to bring maintenance vnto, the Lord hath allotted men of skill.

Past. *As whom?*

Par. For health he hath giuen the<sup>h</sup> Physition, either to keepe by prescription of good diet, or to restore it, by hearbs or other creatures, which God hath ordained in nature, and lent him the knowledge off, to applie to the disease in euery kind, which his experience or skill hath found the cause and qualitie of; and so of the Chirurgion for sores and wounds : For goods he hath appointed the learned Lawyer, either to pleade the case for defence of right and truth, and repressing of wrong and falsehood : or to giue sage aduise in a matter doubtfull, for the safest way, either to<sup>i</sup> agree with the aduersary quicklie;

L

or

<sup>h</sup> Eccles. 38. 1.

<sup>i</sup> Matth. 5. 25.  
Luke 12. 58.



or to provide strength for the withstanding.

Past. *What reckoning hath the patient or client, to make of either sort?*

Par. As fathers in faith and skill to reuerence them for the knowledge and wisdom that shineth in them; and for the necessitie, which God hath ordained them to bee the remediers of, for their payment to requite them with fees conuenient, as the due reward of their faithfull attendance vpon the cause of health or iust title: to pray for blessing vnto their endeouours, and with all, both patience to indure the meanes applied for cure; and readinesse to obey the counsell giuen either for standing to, or falling from, a suite or action, good or bad, referred vnto him.

Past. *May not foster-fathers and nurces, benefactors and patrons for lining or freedome, and captaines in warre, challenge the like duties of honour, from such as they haue bread, bestowed benefits vpon, or hold vnder martiall pay?*

Par. Yes verily, and meet it is, that such should giue it them vnfainedly in all due parts of it, as hauing been the instruments in Gods hand, for our good in each kind, whether of meanes to liue, and that well, by; or of deliverance out of troubles; or violent impression of enemies. For so haue they bin in stead of fathers vnto vs for our wealth and preservation.

27 Past. *It followeth to speake of Ancients out of gouernment, (for gouerning elders haue had their place before in magistrates of both sorts.)*

Par. Elders haue a double distinction; they being such in respect either of yeeres, or of gifts. For of elders some exceed in yeeres, but faile in wisdom; some abound in yeeres and wisdom both: and some wanting <sup>k</sup> yeeres haue excellent gifts; in disposing and vse whereof, they ought to be as fathers vnto children in yeeres or vnderstanding.

Past. *How are the younger sort to accept of these?*

Par.

*Par.* They are to <sup>1</sup>rise up to the hoare-headed, and to honour his person, euen for his hairees sake, not daring so much as to checke him in his slips, but to <sup>m</sup>exhort him as a father: and if in his hairees wisdome also sit, they are to vpspeeke it of him; at his words to hold peace in token of childly reuerence: vnto the authoritie of his speech or countenance to yeeld submission: his counsels to listen to; and his rebukes to blush at: yea, and where their yeeres perhaps ouermatch his, yet are they to receiue the instruction, which floweth from his lippes being ancient in gifts, looking vnto the <sup>n</sup>father of lights, from whence they descended. Againe, vnto all sorts, if need require, hauing wherewithall, they are to minister necessarie comforts; praying besides for further both continuance of their yeeres, and encrease of their graces to the health of Gods young ones.

<sup>1</sup>Leuit. 19. 32.

<sup>m</sup>1. Tim. 5. 1.

<sup>n</sup>James 1. 17.

28 Past. *Of that which the Law doth expressely require, be it spoken: what is that, which it further implieth?*

*Par.* It lieth in the true desert of honour, containing the duties both of superiours to inferiours, and of equals betweene themselves.

29 Past. *How of superiours?*

*Par.* Vpon the equitie of the Law and iustice among men (for betweene God and man it is otherwise, where man is wholly bound, but God a <sup>o</sup>debtor to none, saue only of his free mercie, to <sup>p</sup>honour them that honour him) if I owe a dutie vnto thee in subiection; thou againe shouldest performe another vnto mee in thy preeminence; not abusing either my subiection too baselie or vniustlie; or thy superioritie too prouddie or tyrannouslie.

<sup>o</sup>Rom. 11. 35.

<sup>p</sup>1. Sam. 30.

Past. *What then is the superiours dutie?*

*Par.* We may see it in generall; and comparing it with the aboue said particulars, set it downe in seuerall.

Past. *What is it in generall?*

*Parish.* To carrie himselfe honourable towards his



his inferiour, prescribing good things for instruction, commandement, or counsell, whereto he will haue obedience to be giuen: shewing a fatherly affection vnto him in all his proceedings: praying continually for the blessing of such as be vnder him: with all grauitie, authoritie and wisdome, going in and out before them: affable and easie vnto all; so yet, as he stoop not so low, as to remit the honour of his place, for wicked contemners to grow bold by it: fauouring and furthering the well disposed; and with all lenitie or moderate seueritie, alluring, or discouraging the contrary minded, so long as he giues hope; or if a rotten member, cutting it off, for feare of infection to the members by.

30 Past. *What in particular? And first of the Magistrate?*

*Par.* The Monarch or chiefe, if, as keeper of both Tables, hee see his subiects to walke with an euen foote in religion and righteousness, vnder paine of seuer punishment to the transgressor, and vnder promise of reward and protection to the right obseruer: and thereto ordaine his Lieutenants both Ecclesiasticall, assigned to charges greater or lesser according to their gifts for planting and aduancing of pure religion: and Ciuill, some higher, some lower, to sit at the sterne of particular states one vnder another in due proportion for preservation of peace, increase of wealth, in loue to be enjoyed one with another, by meanes of wholesome lawes, both wisely enacted, and iustly administred: if thus he behaue himselfe, he shall deserue, and in the Lords mercie agreeable find, the true honour here prescribed, of his subiect to be giuen him.

31 Past. *What haue the Magistrates, that are sent of him, and first, the Ciuill in their places to doe.*

9 Ephef 6.3.

*Par.* If they, as common fathers, beware they <sup>9</sup> *pro- uoke not their children to wrath*, as of the naturall father the Apostle speaketh: but with equitie lead them into nourture and instruction: fauour and encourage the forward

forward and willing to proceed in vertue: the draw-backs and slow-workers pricke forward in moderation in seuerity, striking at the fault, and with loue embracing and procuring the health, turning and reclaiming the person gone aside: decide causes vncorruptly in iudgement, with hands vnapt for bribes; with eies regarding not conditions; and with eares stopt against flatteries: faithfully and louingly receiuing the fatherlesse, widow, stranger and poore: accepting no mans person, in causes brought before them: what officer so doth, his name will be honoured; his person reuerenced, his state praied for; his worthinesse and well doing with fruits of thankfulnesse bee beautified and recompensed of all that euer shall tast of his honourable gouernment: and all this honour will be giuen him as a blessing from the Lord vnto him and his posteritie.

32 Past. *What hath the Ecclesiasticall officer, and here the Moderator of the collegiat or countrie schoole first, as the breeder of the young frie to doe?*

Past. If he season his children with letters, and the first rudiments of speech for vnderstanding of authors: lead them by an easie method, to the getting of much in a short time, to make them the timelier ripe for Vniuersity studies; mingle religiouslie, among the lessons hee teacheth, the first principles of religion, by catechizing them at conuenient times; by giuing them constructions out of the Testament, Greeke or Latine; and by telling them which way to obserue the Scripture phrase, and the holy sense: if he giue them both tokens of loue by gentle allurements; and examples of life in sobernesse, grauitie and modest behauiour; wisely obseruing the nature of each one, and accordingly attempting his lenitie or seueritie, lest either he embolden the rankforeheaded to much; or cast downe the mild spirited too low, and in correction rather beat nature then fault: if thus, I say, he beare himselfe in that office; the Lord will make him, both of parents committing their children



vnto him, and of the young ones so trained vnder him, to bee honoured with loue, obedience, thankfull recompence, and heartie entreaties to the Lord for him.

*Past. What haue Bishops and Pastors to become honorable by?*

*Par.* If they doe, as aboue hath been said, the honour will grow vnto them, as after was there set downe. See the place §. 17.

*Past. But seeing so great a weight lieth vpon the Pastors hand; shew mee his dutie in moe particulars.*

*Par.* If the Pastour attend his flocke, bee gentle among them, cherishing them as a Nurse her children: Lead them out orderlie into pastures conuenient, not Lording ouer, but ministring to the Lords heritage; seeking the sheepe in pitie to saue them, not pulling at the fleece greedilie to satisfie the desire of <sup>c</sup> couetousnesse: deliuering vnto them the word, as the <sup>y</sup> word of God, and not of man, purely, not <sup>z</sup> craftilie making a merchandise with Satan about their soules: if hee pray for their conuersion, which see not the truth as yet, as also for their further stablishment in truth which see it: labour to cast downe the <sup>b</sup> strong holds of the diuell, seeking with error and vncleannesse to batter the walles of Gods Church: if hee explaine with holie <sup>e</sup> example of life, the doctrine of life by his preaching deliuered, and so cause hand and tongue to agree together; rouse the wicked, comfort the weake, and confirme the strong: if thus, and according to the other directions which the Scriptures giue him, he goe in and out before his people; let the heart of man thinke how exceedingly greater his honour with those will be, whose soules hee hath conuerted from error vnto truth, and from death vnto life, then theirs can bee, who deserue but the honour of bodily preservation, which yet is great and inestimable.

33 *Past. What hath the husband for his part to performe?*

*Par.*

<sup>r</sup> Acts 20. 28.

<sup>i</sup> 1. Pet. 5. 2.

<sup>e</sup> Ezech. 34. 4.

<sup>t</sup> Iohn 10. 3.

<sup>2</sup> 1. 16.

<sup>u</sup> 1. Pet. 5. 3.

<sup>x</sup> 2. Pet. 2. 3.

<sup>y</sup> 1. Pet. 4. 11.

<sup>z</sup> 2. Cor. 4. 2.

<sup>2</sup> 2. Pet. 2. 3.

<sup>b</sup> 2. Cor. 10. 4.

<sup>e</sup> 1. Pet. 5. 3.

*Par.* If he hold the <sup>d</sup> Wedlocke knot undefiled, keeping himselfe wholly vnto her loue; <sup>e</sup> Cherishing and sauing her from annoyances: without <sup>f</sup> Bitternesse; entreating and bearing with her, as the <sup>g</sup> Weaker vessell, in her infirmities; with godly conference laying her downe the way to be saued by; and instructing her to the right education of her children and familie: if thus he husband it, he shall find by the honor the Lord will moue her to giue him, what a treasure he hath gotten in a <sup>h</sup> vertuous woman.

<sup>d</sup> Hebr. 13. 4.  
<sup>e</sup> 1. Cor. 7. 3. 4.  
<sup>f</sup> Ephes. 5. 29.  
<sup>g</sup> Col. 3. 19.  
<sup>h</sup> 1. Pet. 3. 7.

34 *Past. How should parents beare themselves to their children-ward?*

*Par.* If by their owne trauels painfully taken in their seuerall skills, they presently feed, and lay vp after prouision for them: according to each ones aptnesse and inclination they teach, or deliuer them ouer to be taught, some honest craft or way to liue by; be carefull and diligent to haue them educated in an honest and religious life: saue and protect them from danger of harmes inward or outward, present or future: go before them in examples of pietie, modestie, chastitie and sobriety; and exercise discipline in such sort ouer them, as neither remissenesse may make them bold to offend; nor rigorousnesse bring cause to <sup>i</sup> discourage them; but an equal hand may breed both promptnesse to obey, and awe for offending: it lastly of the Prince of all Fatherhood they cease not to craue all good blessings for them to the leading of this life happily out vnto the life to come: if thus they parent it, the Lord will make them see with ioy the beautie and crowne of their honorable gouernment, in the fruitfulnessse of those <sup>k</sup> Olive branches, which he will make to grow round about their table, to a long and blessed posteritie.

<sup>h</sup> Prov. 31. 10.

<sup>i</sup> Col. 3. 21.

<sup>k</sup> Psalme 128. 3.

35 *Past. How is the Master to deale with his seruants?*

*Par.* If he be heedfull, and still at hand with them, to see them follow their worke, not them only, which are skillfull alreadie, but chiefly such, as are yet to be taught



<sup>1</sup> See Eccles. 33.  
23. to the end.

in any mysterie, with faithfull and easie opening thereof vnto them: if he giue them scope or reynes to no wicked pranks, games or wantonnesse specially on the Lords day; and the same day permit, and if need be, constrain them wholly to consecrate vnto the seruice of his and their master heauenly: yeeld them necessities to backe and bellie in competencie: be as carefull to feed, or see them fed with bread of life, as they would their owne soules: with all moderate <sup>1</sup> correction of word, wand, or twig, drawing the to amendment of their misdeeds: praying in a fatherly affection toward them for all needfull graces to this and that life: if thus he master it, the faithfulness of his seruants doings making encrease vnto his wealth, will do him to see how good a thing it is to breed true, honest and religious hindes: and his honorable carriage toward them shall draw true honor from them in euery part thereof, as a recompence of the Lords mercie.

36 Past. *What stay of themselves haue Towne-officers to keepe in their gouernment?*

Par. If they rule with equitie and iustice; and shine out with brightnesse of good example: seeke the prosperitie of their Towne, by encouraging the honest, religious and painfull work-man, and by suppressing the wicked and irreligious, if incorrigible: and constraining to labour the inordinate walker, whether idly going about to seeke a cheat, or wastefully consuming his substance by drinke or play: and so wisely execute the Lawes and Penalties of their Citie, as vice and vertue may seeme rather in the persons to be hated or loued, then the persons be rekoned by fauour or disdain: thus if they do; as in the flourishing of their Towne, so in the reuerence, obedience & louing kindnes of their cohabitants & people vnder them, will be made manifest the greatnesse of the honor they shall, through Gods grace, be adorned with.

37 Past. *How are Vniuersitie Gouernors to carie themselves in their standings?*

Par.

*Par.* If the heads, highest or meane, which haue negatiue and dashing voices in all consultations for matters of State Academicall or Collegiate, discerne degrees in all faculties, according to worthinesse well tried and knowne; culling and drawing out the Droanes and Non-proficients, which sucke out the fatnesse of Fellowships, yea and Offices too, and so keep out wits of better hope: beare a prouident eye to the Reuenues of their publike or priuate States, rather yeerely to better, then to empaire them: heare and determine causes in their Consistories and Courts with equitie and iudgement, fearing or accepting no faces: haue speciall regard aboue all to stablish and vphold the purity of religion, and see it with all faithfulness and frequencie to be preached and heard, whether in Sermons publike or Collations priuate: if the Proctors in their Night-searches, Day-duties and Leet-taxes, repress abuses, set forward Schoole-exercises, and shunne bribes for impunitie, by wincking or partialitie, of the malefactor: if the Taxers carie a strict eye and hand against all deceits in stufte, weight, wand or measure, without briberie or extortion: if the Lecturer draw forth exactly with plaine, easie and perspicuous method, the principles of the Art he professeth to his Auditor, vsing diligence to make him conceiue the set grounds: if such in deed be their care and circumspection in gouerning and teaching: great will be the honor, which the Lord will make the learned and godly Breed, not only in present to giue vnto them in all the branches of it: but from out of all parts of the Common-wealth and Church, whither the Lord shall disperse them, to lift vp their names by praise vnto posteritie, and their preservation by prayers vnto God.

38 *Past. Thou hast said nothing of the Tutors charge.*

*Par.* If he haue a louing care, and the tender affection of a father in trust to his Pupils, tempering and disposing their harts with all instructions and exhortations to their studies and a godly conuersation; providing yet, that his  
tender-



tenderneffe ouer them, be not the dandling or cockering of a foolish father to wincke at their faults and leaue them vncorrected: but rather that it be with authoritie and sharpenes seasoned, that neither they contemne him for his sparing, nor faile in dutie for not exercising his authoritie: if moreouer he be vigilant to spie and informe their rude manners and tender minds, which as yet may bee bowed either way: provide necessities for their health and studies, adding lawfull defence against iniuries, if any be offered them: this hand if he carie ouer his Pupils, besides the honorable testimonie he shall haue within himselfe of a good conscience, he shall find from their hands reuerence and ioyful obedience, with thanks in word and deed, so long as they shall themselues reioyce in the fruits of their education.

39 Past. *The Physitions part, as also the Chirurgions, to his Patient, what is?*

Par. If carefully they enquire out the cause of his maladie, the qualitie or deepnes of his wound or sore: wisely apply medicines, corrosiues or salues to his cure, without lingring, or drawing the cure along, to the sucking out of the more milke from the good cow, if he be rich, to the Patients longer paine and expenses: if they pray for successe to their meanes faithfully set to: with pitie and compassion comming to the ministring thereof; adding exhortations to patience and meeke bearing of the crosse, as from the Lords hand, both shewing the cause, which is sin, and the true remedie, which is Christ; the Soueraigne Physitian, there healing everlastingly the soule, where the mortall Physitian can do the bodie no good: if such be their doing, the greater will be their honor, both for easier admittance of their hands and meanes; and for thankfull recompence of their paines, with heartie wishes of prosperitie; both to themselues and all their cures.

40 Past. *What hath the Solicitor, Attourney and Counsellor at Law, to do?*

Par.

*Par.* If in sense of conscience they dissuade Litigious suits; labour to set parties iarring, as much as may be, at peace without attempting Law: meddle with no vniust Titles, though neuer so much gaine might grow thereby to their coffers: if, the cause good, and specially such an ones, as pouertie either driueth him to sue in *Forma pauperis*, or is not like to hold out in dilatorie shiftings, they accept and speed it with all faithfulness and furtherance; and rest contented with a reasonable fee, where pouerty denieth it not: such Lawyers so honorablie righting afflicted cases, deserue all honor in euery respect; and shall through the Lords blessing, find the fruits of it, both to themselves, and eke to their houses, with gaine so well gotten, reared vp.

41 *Past.* What hath the Forster father and Nurse, Patron, Benefactor and Capitaine to do?

*Par.* If the Forster father and Nurse looke tenderly to their nursing child, feeding him dulie with milke and meats meetest for his nourishment: saue him from fire, water and other harmes, which that helpelesse age can make no shift from: if the Patron either of Benefices bestow the nomination of his Clerke, by worthines of gifts and zeale, freely, without Simoniacall compact, open or couert; or of other maintenances at Schooles of learning, or at Trades of liuing; continue his liberall allowance to the child assumed, with daily encouragement to hold on in well doing vnder hope of reliefe to be continued: if the Benefactor make choice of best qualities to powre out his bounties vpon, not hand ouer head on such as may as soone abuse his kindnesse, as well vse it, and make such strong to iniquitie, whom want might better tame and keepe downe: if the Capitaine in warre take vp his souldier lawfully, by choice rather of lot, then of lust; and him so chosen to retaine for seruice, not chop or change for lucre: put him to no desperater brunts, then necessitie enforceth: go before him in example of courage and valure; with exhortation to endure the adu-  
ture



ture of the warre in the boldnesse of the good cause the fight is vndertaken for : comfort him in dangers approaching, and in wounds receiued cherish him : recompence him with the spoiles he laboureth for after victory obtained ; and at the due seasons make him iust pay : if thus each party do in the kind of his place, his honorable doings shall receiue due recompence of honor from his Child, Clerke, Beneficiarie and Souldier, in loue, dutie, thankesgiuing and seruice to the vtmost of his power and life.

42 Past. *How must the elder in age or gifts be disposed?*

Par. If the ancient in yeeres or graces, wisely aduise and straitly direct the vnsettled and wandring yonker : be carefull to call him in, where he breaketh forth into rash attempts, or intemperate heates of lust or reuenge, shewing him the issues of such courses by examples of his longer experience or reading: giue him an wholesome paterne from his owne grauitie, wisdome, religious profession and holinesse of life : if such be the practise of his age and wisdome ; the haire of his head, and graces of his heart, will not only be risen vp vnto, but with all duties of honor be respected, and himselfe as an Angell of God and worthie father, be embraced.

43 Past. *The dutie of Superiours to Inferiours, by the equitie of this Law implied, is such : what is now that, of equals betweene themselves?*

Par. If men of equall state in office, wealth or gifts do follow the Apostles rule, of <sup>m</sup> going one before another in giuing honor ; and of <sup>n</sup> making themselves, though higher in some condition, equall yet to them of the lower sort, and of <sup>o</sup> esteeming others better then themselves ; so holding concord and vnanimitie, to the mutuall, both support of one another ; and communication of graces receiued to each others vse and profit : the honor so, either giuen, wil grow backe againe to the Giuer ; or taken, will sit the faster, to the assurance of peace and spirituall wealth in faith and loue to God and man : and such a Church in  
such

<sup>m</sup> Rom. 12. 10.  
<sup>n</sup> vers. 16.

<sup>o</sup> Philip. 2. 3.

such a Kingdome, Citie or Towne, will beare an honorable note from the Lord, to haue it said of it, *P This only is a wise people and a great nation of blessed understanding.*

44 Past. Of the sorts of superioritie enough hath been spoken: it resteth to see, how the title of the naturall father and mother, and by what warrant of Scripture speech, vnto the sorts thou hast besides reckoned, doth agree.

Par. All fatherhood is so called by speech either proper or borrowed; and is (after a diuision diuers from the 9 former, though to the same purpose) either by nature or by constitution. By nature are they properly, whom God, the high and only *Father* of all, hath made the instruments of his will and  *blessing*, to giue vs being: by constitution are those, whom God hath ordained to be the procurers of our well being; and borrow name from the naturall, or rather from the heauenly Father, being made vnto vs, for our better bringing vp vnto the perfection of life ghostly or bodily, in stead of parents, in bowel-like affection and tender care ouer vs to saue, maintaine, defend and prouide for, our liues and liuelihood, this or to come; where hence it is, that the Scripture giueth each one in the constitution of his office or age, the name of Father, as

*r Machir,* } Princes.  
*u Ashur,* }  
*x Hezechiab,* King.  
*y Iob,* chiefe man of the East.  
*z A Leuite.*  
*a Eliab,* } Prophets.  
*b Elizeus,* }  
*c Naaman,* Master.  
*d Ioseph,* Benefactor.  
*e Paul,* Apostle.  
*f Simon,* A man of Counsell.

Are called Fathers,

Of } Gilead.  
 } Tekoa.  
 By *Ioash* K. of Israel.  
 To the poore.  
 } *Micas.*  
 } The Danites.  
 By } *Elisha.*  
 } *Iehoram.*  
 } His seruants.  
 } *Pharaoh.*  
 } The Corinthiās.  
 To } His Brethre the  
 } sons of *Mat-*  
 } *athias.*

45 Past.

*P. Dent. 4. 6.*

*9 5. 15.*

*r Mal. 2. 10.*  
*Dent. 32. 6.*  
*Ephes. 3. 15.*  
*f Gen. 1. 28.*

*r Iosu. 17. 1.*

*u 1. Chron. 2.*

*24. & c.*

*x 2. King. 13. 14.*

*y Iob 29. 16.*

*z Iudg. 17. 10.*

*& 18. 19.*

*a 2. King. 2. 12.*

*b — 6. 23.*

*c 1. King. 5. 13.*

*d Genes. 45. 8.*

*e 1. Cor. 4. 15.*

*f 1. Mat. 2. 65.*



45 Past. Draw me the originall of deriving this name vnto such.

Par. The naturall father, holding his child as a part of his bowels, in the deepenesse of his loue desireth to make him partaker of all things good for life, This, and the euerlasting. Thereto in his childhood, what himselfe knoweth and can, he enformeth him: what he cannot for want of skill or leasure, he getteth first a Schoole-master, who may season him with humane Arts; or a Craft-master, to teach him a trade to liue by; then a Pastor to nurture him in the knowledge of God and himselfe: after, when he is come to mans state, and at his owne managing, he leaueth him vnder the gouernment of Magistrates; King, as Soueraigne, and others, as messengers sent of him, to rule him with censures and discipline, and to keepe him within compasse of honesty; and, if Gods, of true religion. And by these steps, from the father naturals hand, a man leadeth out his life vnder Fathers by appointment, one fatherhood still continuing, by proportion and similitude from the kindly fathers intent, in the office of good and vertuous education: yea and the same man in diuers regards becommeth himself both a father and a child, till he, with all the rest of the holy seed by and in Christ be raunged vnto the fruition of God the Father, to remaine the children of his eternal inheritance, the vtmost end of all mans life, to the glorie of God the Father.

3 Matth. 23. 9.

46 Past. One thing yet may not go vntouched, how this of taking man to be our father, to honor him; may stand with that of Christ, & Call no man your father vpon earth.

h Ephes. 8. 15.

Par. There is a difference betweene the authoritie of the place, which a father standeth in; and the abuse of the person, not answering to his place. All authoritie of Fatherhood comes from God, and must tend only vnto his honor. When therefore honor is so ambitiously hunted after, as neglect of dutie in brotherhood (which by this groweth equally and indifferently vnto all, that they haue

haue i *all one Father*, which is the God of heauen) maketh rather an imperious and surly ouercrowing, then an humble and seruiceable attending to the commodities of our brethren: it falleth rightly within the checke of this fault, which heere our Sauour maketh restraint against: Which also hath place, as in the title of \* Doctorship, so in all other termes of superioritie: because as Christ from God is the only Doctor; and the Lord holdeth supremacie ouer all: so whosoever either teacheth not, as a brother, to preferre, and runne with him vnto Christ, who teacheth him: or ruleth not, as a brother to subdue him and himselfe vnto God, by and for whom he ruleth and is ruled: he is either a proud Prelate and Antichristian Pharisee, or a selfe-wild Tyrant, out reaching the lists of his calling. For one is our Father, Doctor and King: and therefore all duties in any preeminence must wholly concur to the vse of all in common. Which when it is done, as the title of either is allotted to the person: so will the honor heere commanded be a consequent vnto it. And thus God only is our Father by soueraignie and adoption; Christ our only, both Doctor by wisdom, and King by purchase; and we notwithstanding Fathers also Doctors and Kings by ordinance of Vicegerencie: howbeit equall yet, by childhood with God, and brotherhood betweene our selues. All which being so, there is no contradiction betweene the commandement, and the restraint of Christ.

47 *Past. Of the righteousness commanded, hitherto: What is the unrighteousnes forbidden?*

*Par.* It is either the neglect of the duties in euery particular, as hath been laid downe, bidden: or the committing of the contraries to euery of them, and let this heere once for all be said, to the end we may not to euery law, set the sin downe vnder the diuision, of commission and omission, that in euery Law the neglect or not doing of, and the doing contrarie to any vertue in any of the Lawes, whether expressed, or inclusiuely bidden, is of the other-

*Malac. 2. 10.*

*\* Matth. 23. 10.*



otherfide forbidden: henceforth therefore we will the finne of each Law in that only handle, which is committed; leauing that of omission to be from the not doing of the vertue gathered.

48 Past. *The neglect in every branch any man may set downe by the negative thus: if the Inferiour, Superiour or Equall do not this or that, which is prescribed him to do, he either dishonoreth, or is dishonorable: but because the doing of contrarie things hath many faults wortbie the detecting, that knowne they may the better be shunned: let me, according to the method obserued, heare them of thee in their relations combined: and first, what offence to and by the King and his Subiect, is committed?*

*Par.* If the King or State supreme, giue order by Statute, or leaue by impunitie, for or to the breach of the two Tables, containing all rule of Religion and Iustice, the two maine supports of a kingdome: tumble vp and downe the Common-wealth at his owne lust and pleasure, by tyrannous exactions, inquisitions, oppressions and grieuances: make lawes, either euill for his owne lust and the entangling of good men, by exacting their obedience vnto them: or good, to be by the lawlesse condemned, for want of execution: giue raines to iniquitie; choake vp the issues of righteousness, lift vp the head of the vngodly, and daunt the heart of the iust. Assigne men of leaudest life and baseste <sup>k</sup> gifts to charges of the Church or Common-wealth vnder him: set vp idolatrie and superstition, and either banish the truth vtterly, or giue toleration to either indifferently, which is indeed to sowe the implacable seed of massacres and rebellions against God and his children: if the Subiect, neither for feare of the sword, nor for conscience sake, do yeeld the King his loyaltie: either vnreuerently contemne his Person and Throne; or flauishly so stoop to his wicked humour, as either he sooth, or execute it for good: giue him the honor or dread, that befits not the mortall Person: renounce seruice of bodie and goods for defence of his

<sup>k</sup> 1. King. 12. 31.  
2. Chron. 13. 9.

his countrie: denie, or giue murmuringly due pensions demanded; & so bewray an vnthankful hart, a mind treacherous, and with the state malecontent: wishing or working alteration of the State: be a fauorite or harbourer of the common enemy, Atheist or Papist, Iesuite or Seminarist, or any of that viperous brood: either prompt to the obedience of vngodly commandements, or temporizing only in the obseruation of religion established: traiterously rebell, or with the forren either Priest of Rome, assoiling him from sworne alleageance, or power of Kings, hiring him to that villanie, conspire the death of his Prince, as do the Seminaries. If so do the King, he deserues none honour: if thus doe the subiect, hee defraudeth of honour, and so sinners both against this Law.

49 Past. *How to and by the vnder Magistrate, and his vnderling, doth sinne arise?*

*Par.* If the one as a step-father in his county or diuision, do grieue his child with vniustice & oppression: with iniquity peruert him to destruction: fauour the froward, and hinder the forward: vse extremitie in punishing faults, without moderatiō of christian loue: iudge of causes corruptly for bribes, fauor, affection or flatterie: oppresse the fatherles, wring the widow, & <sup>1</sup>grind the face of the poore, selling him for trash and old <sup>m</sup>shoes, and hauing iustice in respect of persons: egle-eyed in some mens slips, and oule-eyed in others downe-falls: if the other, as a step or base-child abhor the person and gouernment of a rightfull Iusticer: denie him subiection to his iust decrees: vnthankfully requite his vpriight handling and deciding of his cause: interpret his sentences to the worse part: set bitter imprecations vpon him, or by slanders traduce his good name, for his roundnesse in punishing either him, or his friends deprehended in, or conuicted of a trespasse: both the one and the other committing these parts, offend against the duties of this Law, expressed and enfolded.

1 Amos 5.11.  
m Amos 2.6.  
8.6.



50 Past. *What transgression is there, here made to and by the Schoolemaster and his Scholar?*

*Par.* If the Schoolemaster corrupt his children with a confused way, or false grounds of learning, religion or manners by teaching or example through superstition, atheisme, wantonnesse, lightnesse or statelinesse: being ignorant or ill qualited presume to that office: without discretion vse crueltie or partialitie, beating nature rather then fault; and satisfying rage without reason, dismay good wits, discourage the diligent, and so set both out of loue with their bookes; or in the other extreame forgetting what is said, *Ni-fa-pa-con*; to much familiaritie breeds contempt, yeeld himselfe too popolare: if the Scholar vnreuerently contemne his teacher; despise his lessons; disobey his instructions for manners, and doctrines for religion: vnthankfullie entreat him by words or deed: curse his proceedings, and wish or worke mischief to his person, for his reasonable corrections; the one is dishonourable, the other dishonoureth.

51 Past. *How to and by the Bishop and his Diocesan, is sinne wrought?*

*Par.* If the Bishop by himselfe or his Chancellor visiteth the Pastorall charges, either with ouer lordly contempt of the vnder ministerie, and so discountenance it to the heartning of the people against it: or without care of reforming the disordered, vnlearned, or slothfull Pastour, rake vp his pensions and procurations, as the chiefe end of assembling them: set open his Consistorie, as a booth of briberie, extortion and merchandize, buying and selling the sinnes of the people: deliuer his charge to the Sworne men with perfunctorie coldnesse: delay the reformation of faults brought in, till time or conueiance haue altered the case: send abroad his excommunications for friuolous matters, and suffer the contempt of standing out beyond time, to goe unpunished by secular authoritie, to the greater, both hardning of the offender, weakening of the stander, throwing and keeping downe  
of

of the feeble and offward: if the Pastour and people diocesane spurne against the authoritie of the wel-gouerning Bishop, refusing his orders and iniunctions for aduertisement or punishment: vnreuerently think or speake of his place or person: either flatter or sooth him in his infirmities, or opprobriously traduce them to the slander of the Gospell: if such staines appeare in either condition, the one is without all desert of honour; the other is guiltie of dishonouring.

52 Past. *How to and by the Pastour and his flocke is dutie failed in?*

*Par.* If the Pastour so encumber himselfe with many flocks, as feede well he can none, if his mind be to attend vpon all: deale churlishly with the weake and ignorant, and winke at the obstinate: either leade them out into loathing pastures, or pen them in till they starue againe: so<sup>n</sup> Lord it ouer them, as if himselfe were lordlesse, or the sheepe were his owne to doe with at his pleasure: so couet the fleece, as he cares not for the carcase: teacheth his owne fantasies; or, if the word, vnprofitably, stuffing in forren sentences (which seasonable and discretely vttered, haue their good vse and place) either to spend out time in englishing Latine or Greeke; or to shew much reading: Sowe errors in doctrine, or fond examples in loosenesse of life: so farre from praying for his peoples conuersion, or confirmation, as he endeouours the means, either to trouble their hearts with intricate matters, or to weaken their knees with poisoned manners: rock the wicked asleepe, *o sowing pillowes vnder their armeholes:* Cast downe the weake, and weaken the strong, leauing Satan free passage to worke vnder him all errour and vncleannesse: If the Parishioner kicke against the wholesome doctrine of his Pastor; refuse to receiue his message; disgrace his calling, and contemne his person, by terming him (as the wont is) priest, and condemning his mariage, as the sinne of incontinencie: so farre from praying for vtterance and successe to be giuen to his labours,

<sup>n</sup> 1. Pet. 5. 3.

<sup>o</sup> Ezech. 13. 18.



bours, as hee disturbs his preaching by vnquiet sitting, by talking, walking, or other behauour; and hinders the successe, by deprauing such as he hath gained, by termes of Puritane, Precisian, Holy-man, Scripture-wise, &c. by raising of slanders, and by vexing them with burdens, or pressings to warre, as grieued at the sight of them: so farre from thankfulness vnto him, and from giuing the labourer his hire of free bountie, as euen the Lawes allowance out of his goods, either fraudulentlie hee intercepts, conceales or corrupts, or grudginglie departs with. If either of these commit such sinnes, neither hee deserueth, nor the other giueth the honour, by the Law here both expressly bidden, and by equitie emplied to bee giuen and deserued.

53 Past. *How to and by the husband and wife doth iniquitie grow?*

*Par.* If the husband either breake the Wedlocke knot by stepping ouer to *ſ*trange flesh; or denie the *q* due beneuolence which is on his behalfe to bee giuen her: Set her innocencie open to the reproches and violences of false tongues: keepe her short from necessarie reliefes: vse her as his drudge: bitterlie intreat her, and aggrauate her infirmities without discretion or patience: wantonly abuse her: hale her off, if shee bee in; or keepe her from, if shee bee out of the right way to saluation: crosse her endeouours to the good education of her children and family: either wastfullie spend, or vnthriflie forflow, the meanes to maintaine her and her children: if the wife, as an untamed heifer, draw another way from the *ſ*yoake and lore of her husband: loath his loue, and spurne at his counsels; stop his beginnings to stablish an holy discipline in his house: abandon her bodie to another man, and giue listening to a strangers voice: dissipate her husbands goods, and so dissolue the sinewes of his familie: be ynthankfull vnto him in euery kindnesse, and

*ſ* Ind vers. 7.  
Iudg. 11. 2.  
*q* 1. Cor. 7. 3.

*ſ* 2. Cor. 6. 14.

and curse his store : gad about idle to tattle and tell tales, whereas she should, as the snail keepe house ouer her head, vnlesse necessarie occasions call her abroad for neighbourly turnes, or household businesse : striue with him for the breeches, and to ouerthrow him as cock of the house : controle him in his words to seeme wiser then he. Teach her children peruerse things, and leade his seruants to crooked waies : so vnquiet with him in house by her scoldings and taunts, as she driues him to take more delight to bee abroad, then at home, whence he growes to vnthrifinesse, and so both in the end fall downe into beggerie : if thus it stand with man or wife, as he of vnderferuing, so she of vnperforming, honour be culpable.

54 Past. *To and by the father and the child, What offence is done?*

Par. If the father (or mother in her place) vnskilfull or slothfull, abridge his child of present or after prouision : teach, or giue him ouer to be taught, wicked trades of life by filching, purloining, or deceit : bring him vp leaudly or prophanely : leaue or lay him open to all dangerous aduentures : giue him foule examples or lessons seriously or sportingly, of riot, ribaldrie, intemperancie, vncleannesse, railing, blasphemous swearing or cursing : bee either too remisse, or too rough in correction by stripe, reproch or reuiling, to make grow in him contempt or stubburnnesse : banne and curse him in his rage, and keepe an vnplacable anger against his slipper, great or small : teach him to mocke, or miscall another : pricke him vp in pride, and euery new fashon : traine him in wanton trickes, and feed him with money, to keepe companie with the best : match him in an vngodly stocke for lucre of a big portion : or hinder him, if his owne choice be to a vertuous mate, though of lesse dowrie. If the child contemne in heart, or disobey in worke his fathers, either person or word, praying for, or instructing him to goodnessse, disclaime his authoritie to runne his owne swinge :



refuse his corrections. Scorne his rebukes, and set his counsels at nought: grieue him with his euill deeds: requite his fatherly care, with a bastardy dissolutenes, and fling abroad into ill companie, with them to wast himselfe and his patrimonie: breake away from him, to seeke his owne fortune: match himselfe either well without asking his parents consent, or il, contrary to their liking: in the impotencie of his fathers age or pouertie, repel and thrust him off, as ashamed of him, if himselfe be in better case: or, if being old, and keeping the liuing, hee gapeth for after him, too long, as he thinketh frō him, seek either to set him out of it by peruerse practise, or by violence, or heart-breaking vexations to shorten his daies. If thus it goe with father or child, they both goe monstroulie out of that kind; which, as nature should breed, so this Law giues rules to the obseruing of.

55 Past. *How to and by the master and his seruant, is offence wrought?*

Par. If the master permit, or giue him scope to loitering, or lazinesse: conceale from him, if an Apprentise, the mystery of his craft: giue him raines to wicked feates, or wanton sports, specially on the Lords day: ouer-haine him with outragious threatnings, beatings, scourgings, or reuilings: pinch his bellie or backe of due food, or raiment: clip him of his wages: keepe him from holie assemblies, by sending him on errants, or about weeke-busineses: curse him vpon euery wrie steppe: command him vngodly workes: be churlish vnto him, euen in trustie seruices. If the seruant, whether waiting-man, or worke-man, do seruice to the <sup>scie</sup> ~~scie~~, and out of his masters sight either loiter, or draw out the time deceitfully for quantitie or qualitie of his worke: goe a gadding out of his masters house by day or night for gaming or bibbing: despise him in heart or word: doe seruice rather of feare, then of loue: rebell against his iust commandments stubburnely: crosse his intents and enterprises for household managements: treacherously disclose his secrets:

Col. 3. 22.

crets: embezell, or interuert his commodities by fraud or pickerie: make his owne stocke grow, if he haue any, with the minishing of his matters, by ouersight or couin: as being put in trust, with buying or selling any thing, or giuing money to the poore; bring in either lesse then he sold it for, or more then he paid or gaue, and put vp the rest into his owne purse: his master refusing, take a bribe yet, with giuing hope to corrupt him: betray his child to bad matches for companie or mariage: rob him by confederacie with theeues: be currish, and vtractable in all behauiours: impatient of rebukes, and stoutly set to giue answer againe. If thus with master or seruant it fray (or in their kinds with mistresse or maid) they all transgresse the right of this Law.

*Tit. 2. 9.*

56 Past. *How to and by the towne-officer, and the townesman doth offence spring?*

*Par.* If the officer rule with partialitie or corruption of iustice or example: seeke his owne wealth, with hindrance of the common: wring the honest and religious, and leaue the wicked to his owne will: fauour the idle and inordinate liuer, and lie heavily vpon the diligent: let lawes fall downe without execution; or straine them out, to the reuenge of his owne quarrels, or to the vexing of such as he hateth for mislike of his bad gouernment: let the Raven goe and punish the Pigeon. If the townesman, as a senselesse member contemne the benefit, and so the person, of a faithfull officer: struggle against the roundnesse of his doings, in repressing the vnruely: raile against his person, when he is netled for his fault: by sorrowth of his occupation: or through idlenesse, drunkenesse and gaming, leaue many about him to exhaust the store of the common chamber: enuie him in his roome or gifts, with imprecations, to his person and proceedings. If thus either sort doe swarue from dutie; worthily is hee honourlesse, and the other as reprochfull to Gods ordinance, to be cut off for a rotten member.

57 Past. *How to and by the Guide Academicall and his*



*Student otherwise falleth the matter out, then by this law it should?*

*Par.* If the head grant degrees hand ouer head, and rather by fauour or bribes, then for worthinesse: the drones either let alone, or preferre also to offices, either of gaine to grow rich by, or of rule to become either ridiculous or troublesome: wastefully, or to himselfe gainfully, consume the reuenues or incomes of the state he fits a manager of: either himselfe corrupt or hinder, or either winke at, or take part with such as do empaire the puritie of religion; and crosse the assemblies where it is holden and frequented: expell any one, either of hope; for a light fault, or such a trespasse as the moderate interpretation of the statute would easily dispense with; or vterly irregular, of malice or spleene: if the Proctor or Taxer, hunt after faults to gather bribes, vpon composition for impunitie: let loose the raines to Schoole-confusions and partakings in Sophismes or other altercations of or about learning: if the Lecturer, idlie or retchlessly dally out his houre in trifling, vnsound or confused principles of the Art he professeth: purposely concealeth the depth of his knowledge: if the scholler renounce his studies, chusing rather to swagger by night, and by day to haunt ill waies, then to sit at his booke: despise the authoritie set ouer him, and spurne at the feet of his Teacher: entreate him with violence either of hand by smiting, or of tongue by imprecation, that shall by discipline of statute go about to reclaime him: giue himselfe to factions, where himselfe can make head, or can see any readie to stand vp against Gouvernement: if these or like scarres be in any of the fore-specified parties, foule staines of dishonors deserued or giuen, do burst out against this Law.

58 *Past. How to and by the Tutor and Pupill is duty done amisse?*

*Par.* If the Tutor, badly himselfe enclined, draw his Pupill along with him to like studies: dandle or cocker him

him in great and hainous crimes: suffer his manners to grow ruder and ruder, and the sooner by his owne pernicious example: waste away the portion, into his hands deliuered about needlesse superfluities, for backe or bel- lie: if the Pupill become vntractable; sharpe and incor- rigible to his rebuker: head-strong against all instructi- ons, and contemne exhortations to studie or godlinesse: if thus either doe, hee falleth within the checke of this Law.

59 *Past. How to and by the Physition or Chirurgion, and his Patient groweth there offence?*

*Par.* If the Physition or Chirurgion, ignorant of, or vnskilfull in the cause, qualitie, kind or deepnesse of the disease, sore or wound, aduenture notwithstanding vpon the cure: aggrauate a maladie of no danger, or of an ea- sie healing, to be the rather, and vpon deerer conditions retained to the remedie: do and vndo his meanes to dip the deeper into his Patiēts purse by the cure prolonged: vse rough-handling to the Patients greater grieffe, with- out pitie or compassion: discourage him in the hope of his recouery, and so driue him to impatiencie, or despaire: exact vnreasonable, either reward for paines, or price for Drugges or Reccits: if the Patient vnreuerently thinke of his Physition or Chirurgion, as working by fortune or lucke, and so derogate from the glorie of Gods prou- dence: euill entreate or vnreward him for his care and paines: curse his hand, when necessity requireth to make it the sharper by purges or corrosiues: impatiently reiect and throw aside his meanes; and refuse the good diet pre- scribed for the getting or preserving of health: if thus it fare betweene these parties, each way they faile of their duties required by this law.

60 *Past. How to and by the Lawyer and his Client, do contrarietie workes fall out?*

*Par.* If the Lawyer perswade or giue heart to Litigi- ous suits: frame matter of iarre to set wilfull parties toge- ther by the cares in Law: iustifie titles that be naught to  
lucke



sucke out gaine : refuse to vndertake the poore mans cause, as vnprofitable to his greedinesse ; or, if he assume it, either suffer a *Nihil dicit* to passe against him, or betrays it into the mightier mans hand for fauour or reward: set off the issue of a good suit by dilatorie shiftings or wranglings : grabble at and griske vnreasonable fees, and make his voice rather saleable for a fee, then auailable of conscience: confederate with the aduerse Counsellor to shuffle in matters for the longer proroging of suit, if the Clients be eager and fat-puried : generally vse any craftie quirkes to obscure, hinder or ouerthrow a rightfull cause : if the Client clownishly esteeme of his Lawyers person : his good counsell, dissuading pursuite of a bad matter, reiect and forsake, as misliking his skill, not answering his wilfulnes : minse his fees vnthankfully, where his faithfulness deserueth a great deale more, abusing his easinesse to stand rather vpon dutie, then reward : curse him, if vpon his owne mis-information the matter go against him : make pretences of this or that to the cause commended to his Lawyers pleading, whereof he can make no iust prooffe: if thus either Lawyer or Client demeane themselves, they wickedly sin against this Law.

61 Past. *To and by the Patron, Benefactor, or Captaine, and his Clerke, Beneficiarie or Souldier, what breach of dutie may be made ?*

Par. If the Patron of a Benefice present his Clerke either vsufficient for his gift or diligence, or vpon compact Simoniacall, open or cunning in grant or expectation of his owne tithes, either for nothing, or at a lower hand by much, then the liuing will, after such a diduction, giue maintenance competent, or in a dish of golden apples, or in a game at tables, or what other craftie conueyance Satan can suggest the inuention of, to his couetous and vnconscionable heart : wrangle or cauell with him to remoue him, if he speake or do not at will : make him a trencher Chaplaine to be at cōmand: if the Clerke,  
like

like the wolfe, not passing how he come in, so he may get in, be as readie to giue, as the Patron to take money: comming freely in vpon nomination vnder hope of faithfull discharge, grieue his Patrons good heart, with his vnfaithfull dronishnesse. Vnthankfully do by, or speake of him, calling him to the conscience of his Ministerie: flatter or sooth him in his foule sinnes: if the Benefactor giue maintenance, exhibition, or nomination to places in Societies of learning or other livings, to dangerous wits, giuing tokens of harmefull effects to Church or Common-wealth in time to come: withdraw his bountie without iust cause, as if peradventure he will not attemper himselfe to some bad humor of his: if the Beneficarie vngratiously abuse his exhibition to riot, wantonnesse, or in excesse of apparell or victuals: vnthankfully requite him, when he is come to somewhat of his owne, either not acknowledging him, if fallen into miserie; or setting lesse by him, then becomes a mindfull heart to a Benefactor: if the Captaine take vp his souldier by sale, or malicious reuenge: defraud him of his lawfull pay: vse Martiall law vpon him vnheard, in bare suspicion of mutinous attempt vpon demand of wages: put him to deadly and desperate brunts vnnecessarily: of hatefull choice set him in the fore-ranke, and so make himselfe, not by the euent of warre, but by his bloodie heart, a murderer: deny him the souldiers comfort after victorie, to wit, the spoiles from a iust enemy fallen: discomfort him, willing to fight, through faint-heartednes: and leaue him succourlesse being wounded: if the souldier contrarie to his oath Military, be treacherous to his Captaine in fight or watch: apt to raise mutinies: discontented with his wages: go ouer to the enemy for lucre of greater pay: giue himselfe Mercenarily to the warres without regard of the cause: if thus matters go among these parties in their seuerall relations, transgresse they do greatly the heasts of this Law.

62 Past. To and by the elder and younger, how is the marke,



marke, heere to bee aimed at, missed?

*Par.* If the elder in yeeres be foolish in gifts, be carelesse to giue directions to the vnsetled mind: set him the further out of the way by his pestilent example, either seene or related; as when he wil foolishly say in his senselesnesse, of the deeds of his, whether ignorance or wilfulnesse, as of dancing or reuelling, Thus did we when we were yong, age will make these pranckes to be left, giue him counsell to his owne ruine: if the yonker set his Ancient or Better at naught: despise his person for a dotting old foole: Take the wall of him, much lesse <sup>u</sup> rise vp to his gray lockes, or giue him cap or knee: malipertly checke him in his infirmities; and <sup>x</sup> Cham-like disclose and deride his imperfections: sawcily presume to prate, while he is speaking: vnthankfully defraud him, of necessarie reliefe, when he maketh moane vnto him, of abilitie sufficient: if such doings passe to and fro, in these two sorts, great is the iniquitie so done against this Law.

<sup>u</sup> *Leuit. 19. 32.*

<sup>x</sup> *Gen. 9. 22.*

63 *Past. How to and by, Equals betweene themselves is it trespassed?*

*Par.* If either or both, ouer-swelling with selfe-loue, seeke honor ambitiously one of another, and, the same denied, heart-burning, enuie, disdain, strife, vpbraiding of wealth or gifts, place or calling, do arise; and so hatred with prosecuting of reuenge for contempt offered; and hence all that euill is to the ouerthrow of one another: if thus they swell one against another, they transgresse the equitie, which this Law driues vnto; and striving for honor ambitiously, lose the true honor both presently and eternally, true honor alwaies flying from the proud seeker, and embracing the humble and modest refuser.

64 *Past. The Law is thoroughly discussed: adde what is meet of the reason.*

*Par.* It hath a little been touched before: and may further now be laid forth, in the force it hath to argue obedience by.

*Past.*

Past. *As how this?*

Par. By the very words; and by the Apostles addition.

65 Past. *How argue the words?*

Par. Generally as <sup>1</sup> David, and <sup>2</sup> Peter after him, gather it vp: or particularly in the proper sense.

<sup>1</sup> Psalme 34. 12.

<sup>2</sup> 1. Pet. 3. 10.

Past. *How do David and Peter contriue the generall?*

Par. Thus:

If any man long after life and to see good daies, eschew he must euill and guile, and do good, seeke peace and ensue it.

But thou must do this, if thou wilt haue that.

*Ergo*, If thou doest it, thou shalt haue it.

Now this is the good to be done in this law, to honor Superiours, and, vnto the Inferiours to be, in the execution of duties to each place incident, honorable: and therefore good and long daies are from the Lords hand, the recompence vnto the faithfull Obseruer.

66 Past. *How in particular doth it argue?*

Par. From the equitie both of the promise of long life; and of the gift of the Land it is prolonged in.

Past. *How of the promise?*

Par. In a double sense, of being a blessing from Gods hand, either, immediate, prolonging the daies and thred of his life: or mediate by fauour of the good Magistrate, protecting and keeping him from meanes of cutting off life in home-punishments by lawes; or outward captiuities by enemies.

Past. *Draw the reason from the first, of Gods immediate blessing.*

Par. If any man giue due honor to his parents by nature or constitution, long in his Land shall be his life through Gods blessing.

But the righteous do so:

*Ergo*, Long do they life in their Land enioy.

Past. *But how often see we the contrarie? and the same upbraided the wicked, the<sup>a</sup> Iust man is taken away, and no man layeth it to heart?*

<sup>a</sup> Isay 57. 1.

Par.



*Par.* True : but vnderstand, that life and the Land heere promised, are of two sorts : the earthly, as the shadow and pledge : and the heavenly, as the bodie and substance, from the earthly by a temporarie step of sundring soule from bodie, continued, and in the resurrection to be for euer perfected. So that, whether God let the good man liue long, & wel in the shadowye life, or take him vp to the substantiall; his promise is made good, according to his wisdome working all for the best vnto his children. Also, if he make a long posterity from the good fathers line (whose life and name cōtinueth in his child) to dwel in the Land that is allotted him, without banishment or barrenesse, the promise is accomplished. Againe, the Lord findeth cause enough, even in the best, either father or child, through either the insufficiencie or the hypocrisie, of obedience yeilded, or through other sinnes open or secret, why to abridge this promised length of daies; and accordingly giueth therein examples of his Iustice, to teach others more heedfulnes vnto their waies. And, what if the Lords will be (as it is in the place afore mentioned, for a reason added) to take the good child away, that he may not see the <sup>b</sup> *Miseries to come*, vnder which the enioying of life might bring but small comfort?

<sup>b</sup> *Jsa. 57.1.*

67 *Past. How reasonest thou from the second, of the Magistrates protection and safe keeping?*

*Par.* Euen thus :

If a man giue the obedience in this Law required, neither priuate nor publike wasting of goods, life or credit shall befall him, to the shortning of his daies in his owne inheritance.

But the dutifull father and child do so :

*Ergo*, Such blessing haue they the long fruition of.

Where note, that contrary doings to y<sup>e</sup> in the assumption draw vpon the disobedient, both the sword, which the Law both natural and written, hath set in the fathers hand to strike off head with, by death or banishment, and the

the plagues from Gods own sending, by pouertie, dearth, famine, sword & captiuitie: which we so often reade of in the Scriptures, to haue lighted vpon persons and kingdomes, for the rebellion that hath been committed against this Law, the ground of all the iniquities, that be against any other precept of the whole Law, perpetrated.

Past. *How doth it conclude of the Land giuen?*

Par. After this sort:

Whosoever hath a blessed Land, flowing with milke and hony, of free grace and bountie giuen him: he must obey the will of him that gaue it, and vpon the gift exacteth obedience.

But God hath giuen thee such a Land vnder condition of thine obedience.

*Ergo*, Thou must thankfully giue it him.

68 Past. *Of the Apostles addition how gatherest thou?*

Par. In this wise:

That, which aboue all the other Commandements, hath a promise annexed vnto it, ought aboue all other to be reckoned of:

But this only, of all the rest, hath a promise conditioned set vnto it.

Why then should it not bee had in speciall regard?

Past. *What reason bath the consequence of the first sentence?*

Par. Because this precept being, in the obseruation of it, the chiefe way and meane, both for liuelier prooffe of loue vnfaigned toward God in the first Table; and for easier practise of all other duties in the second: therefore, what he did to none of all the rest in either Table, by inserting promise of blessing; the same vnto this hath he done in a twi-branched promise of <sup>c</sup> well going, and long liuing, in the Land allotted: vnder which two are all other blessings comprehended, which are expressly particularized in <sup>d</sup> other places: and all this to winne speciall

<sup>c</sup> Deut. 5.16.

Ephes. 6.2.

<sup>d</sup> Leuit. 26.3.

to 13.

Deut. 28.3.

to 14.



ciall obedience to the perfit walking in this, for the easines it may bring to the happier proceeding in the rest.

Past. *But how can the assumption be true, sith the second Commandement hath a promise of mercy to the keeper of it?*

• Rom. 13. 8.

• —Vers. 10.

Par. First, no lesse may this of the Apostle be taken as meant of the second Tables precepts (of all which, this is not onely the first, but the last vttered with a promise) then where himselfe saying, that *• lone is the fulfilling of the Law*, and explaining it only by the particulars of the second Table concludeth, that *• he that loneth another, hath fulfilled the Law*: meaning the law of iustice to man-ward; which, whosoever is a true performer of, sheweth that hee hath also pure religion to God-ward, and so is a fulfiller of the whole Law. Then that clause, which is annexed to the second Commandement, as a reason, is not absolutely a promise, or threatning; but a declaration of the effects of Gods mercie and iustice, in auenging the transgressor, and in fauoring the obseruer. So this promise is here only expressed in the giuing of the Law, and amongst the Commandements morall, though it be after also applied (in the explication of the Law) generally to the s keeping of al Gods ordinances, whether Morall, Ceremoniall, or Iudiciall.

• Dent. 6. 2.



## CHAP. VIII.

### Of the sixth Law.

Pastor.

§. I.



*He sixth Commandement commeth now to be handled: giue it me?*

Par. Thou shalt not kill: or, shalt doe no murther.

Past. *What methode or order wilt thou here walke in?*

Par. I will first shew, what dependance it hath vpon the

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the former : and then what, and how farre-reaching sense it carrieth.

Past. *How canst thou lay downe the dependance?*

Par. By remoouing a doubt from the former lawes sufficiencie; and by giuing a reason of the place it next holdeth from that.

2 Past. *What is the doubt?*

Par. Whether, seeing the fifth Law, giuing a perfit rule for the well gouerning of all societies, from the lowest of families to the highest of Kingdomes; and for the marshalling of all States in good order: it may not seeme superfluous, to set downe this Law, or any the rest following, hauing none vse, where the first is obserued.

Past. *How doest thou assoile that doubt?*

Par. As well may it be said, that because this abridgment of the Law [<sup>h</sup> *Loue God aboue all, and thy neighbour, as thy selfe*] encloaseth all other particulars in each kind of loue to God or man; therefore the same particulars may seeme needlesse. And for as much as the first of either Table, is the rule and ground of all that follow, as also the first Table, is of the second: like as in the first precept of the first Table, hee that hath God onely for his God, and none but him, will purely worship him, and none but him; hold pretious his name, and none but his; and apply himselfe wholly to the meanes of knowledge how these and all other duties are in life to be practised; and forflow none of the assemblies, and workes of the Sabbath: so in the first likewise of the second Table, he that holdeth true honor vnto man, in the image and title of God glystening and ruling, either to giue, or deserue it in any societie: will not kill, but saue life; will not breake out into the vncleannesse of the flesh, but liue chastly: and wil keepe his neighbours, both goods without spoile; and name without discredit: yea, will bee so pure in thought and affection, whether deliberate or flashing in, as he will not haue so much, as either the vnadvised wishes of, or the roauing thoughts vnto, any

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<sup>h</sup> Luke 10.27.



thing to his neighbour damageable. How be it, because corrupt nature is vnbridled, and faileth in each of the first generall grounds, and so breaketh foorth into all and euerie the particulars vnder them; therefore the Lord would giue order against them in seuerall.

3 Past. *What is the reason, why it holdeth next place?*

Par. The Lord giueth this Law most wisely, according to that order, which nature hath neereft and most in account. Now of all earthly things, life vnto man is most pretious, as touching his being. Next vnto that, for his well being, is first the <sup>i</sup> wife of his bosome, and <sup>k</sup> one flesh with him by coniunction: then his goods to liue by: after his good name to haue commerce by, for exchange of commodities necessarie. For preservation of al which, from one to another without empeachment, little or great, inward or outward, the Lord descendeth from the greatest to the least so low, that as he pulleth in not the hand only, but the heart also with all her powers, either in wish settled or sudden: or in fore-passions, though struggled against; from doing or minding any thing contrarie to the vertue in each prohibition enfolded.

4 Past. *By this, I see the duties in the Law next foregoing, to haue some place, or standing here also.*

Par. You say well. For looke into all the particular duties of the inferiour to his superiour, or superiour to his inferiour; and thou shalt see, and maist say; that how many duties in each sort be broken or neglected; so many meanes and steppes be made to the shortning or extinguishing of life; as performed, be to the lengthening or preserving of it. For so the King bringeth his subiect, either to ruine or flourishing; the father his child; the master his seruant; the teacher his scholler, the Pastour his flocke, and so of the rest, and contrarily, of the lower sort vppward; when any of them doe either faile, or worke well in their places. The like also may here be once for all said, of the other three Lawes that follow this. For failing in that, sets open a gap to vnchastitie, to theft, and

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<sup>i</sup> Deut. 13. 6.

28. 64.

<sup>k</sup> Mark. 10. 8.

to slandering, and to all the causes, prouocations and adioints, tending to, or effecting any offence in each Law: as well doing in that, doth open a doore to the contrary.

5 Past. *What is, and how far reacheth the sense of this Law?*

Par. It is a prohibition of all crueltie against mans life, emplying a command of all pittie to saue it: and reacheth so farre, as a mans heart and hand can goe to either of them.

6 Past. *Giue me the end of this Law, and the parts thereof more distinctly?*

Par. The end is this, that for as much as God, the louer of concord and vnitie (because himselfe is <sup>1</sup> *loue*, and but <sup>m</sup> *one God*) hath bound mankind in vnitie together, through the participation both of the same <sup>n</sup> image of his, and of the same <sup>o</sup> flesh in our selues: he would haue euery man to maintaine the safetie of al, and not to break or diminish this bond of vnitie by any meanes, whether by outward violence, or by inward malice. For God, as he is the Lord and maker of bodie and soule both: so doth he giue his lawes to bridle and temper both, that the whole man may yeeld vnto him such perfit obedience, as is answerable vnto his iustice. And for this cause did he enact this statute, of forbidding murder.

<sup>1</sup> 1. John 4.8.  
<sup>m</sup> Mal. 2.10.  
Ephes. 4.6.  
<sup>n</sup> Genes. 1.27.  
<sup>o</sup> Acts 17.26.  
Gen. 29.14.

7 Past. *Giue me now the parts of it?*

Par. It hath a negation of all hurtfulnesse to mans life, expressed: and an affirmation of all diligence to support the same, enfolded.

Past. *Why, and whereof is the negation?*

Par. This, and the rest that follow, bee all negative, prohibiting sinne, because of the naturall pronenesse sitting in man thereto; which is first to be restrained, subdued and mortified, ere place will be made to the working of the righteousness commanded: and this by name is a prohibition of killing.

Past. *Is the Law satisfied in the outward forbearance of murder?*



*Par.* No : it forbiddeth likewise, not onely the neglect of the vertues by this Law emplied to be done; but also the committing of the contraries to them.

8 *Past.* *The neglect of the vertues will shew it selfe best by comparison with them, as in the defect from them, by not onely not doing them, but by naturall or slothfull indisposition to them: What bee the contraries which may be committed against them?*

Degrees.

*Par.* They be either the degrees, whereby, as by certaine preparatiues we steppe forth into open murder; or the actuall spilling of blood-selfe.

*Past.* *What bee the degrees, that leade vnto manslaughter?*

Heart.

*Par.* They be either inward in the heart : or outward in the bodie.

9 *Past.* *The inward steps raising up to murder, what be?*

*Par.* They are the thoughts and affections of an vnruled mind, which if wee vse to giue place vnto, and bridle them not in time by the mildnesse of Gods spirit, they cannot, but incense to most sauage crueltie and outrage.

10 *Past.* *How doe these affections arise in vs?*

Obiects.

*Par.* Either by obiects iutting against our selues : or of selfe-malice.

*Past.* *How by obiects occurring?*

*Par.* When either we haue a matter crossing vs : or see another enioy some excellent good.

*Past.* *What is the matter that crosseth vs?*

*Par.* Either an iniurie profered vs : or a desire traueilling.

*Past.* *Shew me how iniuries be wrought, which done bee breaches of this Law, and prouoke to the breach.*

*Par.* Infinite be the waies; but reduced all they may be into these few branches, from whence they grow, and whereunto all other may bee brought and referred of like sort.

*Past.* *Which be they?*

*Par.*

*Par.* They proceed either out of the mouth ; or from the hands, or from the gesture and countenance.

11 *Past.* *What be they, that come from the mouth?*

Mouth.

*Par.* Out thence are sent forth detraction, open or priuie ; captious quarrelling ; reprochfull and spitefull railings, scoffes, taunts or gibes, tending to the disgrace, or diffaming of another.

12 *Past.* *What from the hands?*

Hands.

*Par.* Either spoiling of outward goods, whether by close embezzeling ; or by open and forcible taking away, or destroying of them : or beating or wounding, either a mans owne person, or some neere vnto him.

13 *Past.* *What from the countenance or gesture?*

Gesture.

*Par.* Vnseemely daliance or toying, writhing or distorting of the mouth, either to shew another mans deformitie, to his shame or contempt ; or to signifie dislike, or disdain of him, when we will not vouchsafe him a right looke ; brow-beating, or fower bending of the browes : gnashing, or grinding of the teeth ; holding vp the fist, or what other gesture the crooked man can make of discontent or menacing.

14 *Past.* *How doe these iniuries offered worke in a man?*

*Par.* After any of these, or the like iniuries done, the man in his carnall lusts and appetites vnmortified, and so proudly conceited of himselfe, as hee will not put vp the least indignitie ; will breake forth into impatiencie, and next will gather an ill opinion of him ; and so anger will soone arise against him ; and the same, if nourished, will grow out into settled, and inueterat hatred ; from whence as now reuenge is conceiued in heart, and lacks no will, but opportunitie or power to execute it : so will it seeke all the meanes and waies it can to bring it about ; or if he cannot for want of power, occasion or meanes dispatch or hurt him ; yet will he doe his best to shew, that he hath it in his heart. All these, as well the iniuries prouoking, as the works endeavouring reuenge are heere



P I. Iohn. 3. 15.

condemned, as being plaine manslaughter before God; that of Saint Iohn being true, *Hee that hateth his brother, is a man-slaier*; and is therefore in Gods sight guilty of blood.

Past. *What is the ground of all this mischief?*

Par. Selfe-loue, and from thence pride, with an ambitious humour, or ouerweening of ones selfe, whereby, as draw all things he will too; so will hee nought haue drawne away from himselfe, whether commoditie or estimation: where about one way or other, mislike, disdain or rancour spring vp.

15 Past. *What other affections arise of such causes?*

Anger.

Par. For these, if small or light when a man is offended, it is pettishnesse, peuish, or rash anger: if great, the anger which will rise, is either vniustly borne, or iustly.

Past. *If it be vniustly borne, into what extreames will it goe?*

Par. If it bee long hatcht vpon, especially in some hearts, it will breed vtractablenesse, bitternesse, stubbornnesse, implacable desire and studie of vengeance, refusing all conditions of reconciliation.

Past. *If the anger bee iust and aduised, as for Gods cause or our neighbours, what extreames will be?*

Past. Either blockishnesse without feeling, or regarding either the wrong done, or the amendment of the doer, by the due meanes prescribed in offences; whereby it falleth out with sinner, as it is said, he that lightly passeth by the old wrong, biddeth a new: or stiffeheadinesse vpon submission to receiue the offendour, either at all, or wholly, as some shame not to professe, he may well come into my Pater-noster, but neuer shall he into my Creed, they will pray for him, but not trust him.

Past. *Then to bee angrie with one is not utterlie by this Law forbidden, is it?*

¶ Matth. 5. 22.

Par. No: but rashly and ¶ vnaduisedly, where iust cause is not for rightcousnesse sake and reformation: for  
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in that respect is it rightly called the whetstone not to fortitude onely, as one said, but also to iustice, and rather to bee tearmed zeale then wrath. Therefore, whom no trespasse will mooue to a disdaine at it, whether to himselfe, or to another done; he will not passe for seeking or doing of iudgement: as neither will he, whom euery thing mooueth to a dislike and prosecution.

*Past. How doth the desire trauelling, make steppe vnto murder?*

*Par. When it is either frustrated, or continued.*

*16 Past. How doth the desire frustrated set this way to worke?*

*Par. When either a good thing looked for, is denied vs: or an euill oppressing, is vnremoued.*

*Past. What followeth of the first?*

*Par. Desperation, when a man longing for some good thing; and meanes either wanting, or not succeeding, casts-away hope, and vpon strength of that discontented affection, mischieses himselfe.*

*Past. What of the second?*

*Par. Impatiencie, when a man plunged in miserie present; or thrall'd to a great euill of shame, or death in the rage of that affection, cuts off the thread of his owne life. And both these, as they be steppe to murther, though they grow not to the extremitie of the act, bee here condemned as murder.*

*17 Past. How doth the desire continued, worke death to a man?*

*Par. By ouer great carking & care about either getting and keeping the commodities of this life; or the auoiding frō our selues or ours, euils either pressing or imminent. For this care, distrustfully set off from relying vpon God, from casting (as we are <sup>1</sup>bidden) all care vpon him, after diligent endeuour by good meanes for the one and the other set to; and staying vpon it selfe: this care I say, hauing sorrow euermore going with it, especially with that which laboureth vnder euill, feared or pinch-*

Carking care.

<sup>1</sup> 1. Pet. 5. 7.



[Prov. 17. 22.]

ing: eateth out the hart; *drieth vp the bones*; and quencheth the naturall heat vpholding life; and so cutteth sooner off the thread of life, then nature mought otherwise haue lengthened. And thus is the couctous man a murderer of himselfe; as is also the distrustfull and faithlesse warriour vnder the crosse.

Past. *By what meanes may these be auoided?*

Par. By faith and a true heart to Godward; casting our selues vpon his promises of doing vs good; relying vpon his power and prouidence ruling ouer al; and awaiting his leisure, disposing all to the best in the end. For these would make vs to bee comforted vnder hope of Gods, either assistance to make vs endure; or deliuerance to set vs free: or sufficiencie to leade the life contentedly. So *Dauid* cheared vp the sadnesse of his soule, saying to it, *Hope thou in God: be strong, and he shall comfort thine heart, and trust still in the Lord.*

† Psalm. 27. 14.  
 & 42. 11.

18 Past. *What affection is stirred in vs by sight of anothers good?*

Par. It is, when wee see another man haue either a good thing, which we want, or would alone haue: or as good or better then we haue.

Past. *What is, and how springeth the first?*

Enuie.

Par. It is enuie, repining at other mens gifts, whether of mind, bodie, or fortune, as men call it.

Past. *As how of these three?*

Par. As when God hath endued this or that man with excellent gifts of learning, vtterance or knowledge, either in diuinitie, or in any vnder-facultie or art; the wicked streight waies doe enuie thereat, because they know not to loue and reuerence those gifts, vnto the glory of God, who sheweth himselfe that way in those outward graces and signes through, and in those men, whom it liketh him to choose for vessels to that purpose; and therefore they be euer carping and hacking thereat, labouring to quench and put out that light they grieue to see in them: and euermore the best men are neereft to their  
 -cruellest

cruellest assaults. The like enuie assaileth them, that haue any comlier grace, or feature of bodie, then hath the wicked eie: or haue receiued greater benefits from God in wealth or temporall goods; the vngodly, and he that is not contented with his owne estate, or portion allotted him by God, as most conuenient for him in his wisdom; hath a mortall and continuall spite against these: yea, such is his enuious heart, that he could wish, and would, if he might, worke his destruction, that hee might come by some of those good things, which it grieueth him to see in another: and this euery man, as he is best furnished with Gods graces; so hath he felt the experience most. This man is a double murdercr, both of the party, whom he repineth: and also of himselfe, whom he so fretteth out. For enuie eateth his bones, and withereth his flesh: and marke that the enuious man is wan, and neuer well coloured.

*Past. Because this sinne is rife, great and hurtfull as it is: let vs see it better, but briefly in some causes, subiects and effects of it.*

*Par.* Enuie for the efficient cause of it, hath ambition, whose daughter it is said to be, as this of pride, and pride of selfe-loue, and the mother of these, and of what sinne nor, is the want of Gods feare; and from hence, by these in their breed, is the maine sinne of murder brought forth. For no feare of God bringeth selfe-loue, selfe-loue causeth pride; pride engendreth ambition; ambition enuie; enuie strife; strife malicious hatred, and hatred will in the end, if it bee let alone, breake out into murder.

*Past. What is the materiall cause of it?*

*Par.* Whatsoeuer good thing there is in another, which reward or estimation, that is, wealth or worship; followeth, that enuie worketh on. Whereof it was, that one being asked, How a man might liue and not bee enuied, said, If he haue no part of excellent gifts, or doe nothing happilie or worthy of praise, *Sola enim miseria caret inuidia:*



*inuidia* : For miserie alone goeth without enuie.

Past. *What is the formall cause of it ?*

Par. It is the inward fretting, chafing, and repining at; and the outward crossing and seeking to extinguish good things in others.

Past. *What end driueth the enuier too ?*

Par. The satisfying of his owne foule desire, in the ouerthrow of anothers graces, whether he get them himselfe or not.

Past. *What is the subiect of it ?*

Par. The subiect, what it is addressed against, is said in the materiall cause : the subiect whom it repineth at, Saint *Austen* laieth downe in three degrees; where he saith, That " enuie is an hatefull disdaine at the happines of another, either superiour, because he is aboue : or inferiour, if hee bee rising vp : or equall, because hee is equall.

Past. *What be the effects of it ?*

Par. They reach either to the enuied, or to the enuier, or to the place it is practised in.

Past. *Shew the first.*

Par. It is contention, not that whereby one seeketh to attaine the good thing another hath, for the loue of it, without diminishing the same to him that hath it, as in the race of the Christian life, which Saint *Paul* setteth vs in, where al do <sup>d</sup>strive and runne, and none supplant, but helpe forward another, to the good which they runne too, and strive for: but the contrary to this in matter and manner.

Past. *How in matter ?*

Par. It striueth about either words without substance, or things of light importance, whether in causes of religion, as doe the popish brood with vs: or Ciuill, as worldlings doe about riches, pleasures and honours.

Past. *How in manner ?*

Par. By supplantation, vndermining and preuention, one seeking to out-step, or out bid another, or what way he

" *Aug. de Genes.*  
*ad tit. lib. II.*  
*cap. 14.*

" *I. Cor. 9. 24.*

he can to stop him from hauing, or encreasing in the thing strouen for. This, I say, is one effect of enuie, to strue about vnlawfull, or friuolous matters; or in good things vnlawfully.

Past. *What other effect hath it?*

Par. ¶ Sedition or partaking, with all manner of euill workes, as Saint *Iames* saith: and a third is vnthankfulness, as appeared in that *Pharaoh* which <sup>2</sup> enuied the *Israelites* prosperity and encrease, for whose sake the Lord had blessed the land, vnder *Ioseph* their brothers hand.

Past. *What effect hath it in the enuier selfe?*

Par. It macerath, and no lesse dangeroullie consumeth him, then rust doth the iron, as saith Saint <sup>a</sup> *Austen*: and as the Wise man saith, <sup>b</sup> *rotteth the boanes*; and verifieth an old, but a true verse giuen of him, *Inuidus inuidia consumitur intus & extra*, That enuie consumeth him within and without. And fitly doth the <sup>c</sup> Embleme paint enuie out like a woman, pale and leane, feeding on *Vipers* flesh, with continuall ach in her eies; deuouring her owne heart, and holding a piked staffe in her hand: to shew, that the enuier feedeth on poisonfull thoughts; pines himselfe away for want of counsel and reason vpon the sight of other mens good: and yet cease not to prick at them, whom they enuie, with detractions and spitefull reports.

Past. *What effects hath it in the place it is practised in?*

Par. It is either sedition and partaking (as before) which causeth confusion to the state common, as *Iosephus* writeth, that <sup>d</sup> enuie betwixt a few in *Ierusalem*, raising strife among the Citizens, and thereupon faction, destroyed moe within the Citie, then the Emperours sword did abroad: or hindrance to all happie proceeding in knowledge and vertue. For where enuie worketh, what can be spoken or done so commendably, but it will be misliked, and so the fruit of it lost vnto him, and from him (if of any countenance or greatnesse) vnto his comforts and fauourites. So enuie is a choaker of all knowledge

<sup>1</sup> *Iames* 3.16.

<sup>2</sup> *Exod.* 1.8.9.

<sup>a</sup> *Aug. de tempore* Ser. 83.

<sup>b</sup> *Prou.* 14.30.

<sup>c</sup> *Alciat. embleme. Inuidia.*

<sup>d</sup> *Ioseph. de bello Iudaico lib. 5. & lib 6. cap. 11. & alibi.*



Emulation.

ledge & good life, as wel in Church as in Cōmonwealth, and by consequent, an effector of murder both waies.

19 Past. *Of enuie enough: What is, and how groweth the second thing, rising from sight of anothers good.*

Par. It is emulation, cousin-german to enuie, when either we stomacke, or take grieve at him, that hath as good, or better graces then wee; or desire to haue the graces obscured, or put out in him, whom we emulate or studie to ouermatch, that ours may bee preferred, or the better accounted of. And this is a common fault too, and resteth in many; who notwithstanding they see good things in another, and thinke so well of him also, as they haue a good liking and affection vnto his qualities; and therefore giue and applie themselves to be his followers: yet what doe they withall? Their emulation were good and allowable, if they could make much of him, whom they would follow, and thanke God for him, with an earnest desire and prayer vnto God, that hee would continew still, yet more and more to replenish him with vertues, that they may haue by his assistance what to expresse in themselves by his patterne: but these men rather curse him in heart, and wish his decay one way or other: seeke to put him out of fauour, and blemish him if they can: and though contented to imitate his qualities: yet doe they it with this desire, that so a darknesse may be cast ouer his, not that they may excell only, be more profitable to the Church or Commonwealth or to Gods glory (for that were commendable) but, that his also may perish or decrease: so bewraying their vanitie, selfe-loue and ambition; and that, least is their care what become of Gods glory, or what good may redound to his people.

20 Past. *Of affections rising by objects vnto murder, thus farre: what is that thou saidst of selfe-malice?*

Par. Selfe-malice hath a double wickednesse. For either it hunts about for matter of contention: or delights in other mens harmes.

Past.

Past. *What is the first?*

Par. A restless disposition to vnpeaceablenes, where, no cause offered, a man deuise how to worke or maintaine debate, either himselfe with others, or bettweene others; where he seeth any begunne already, or easie to be raised.

21 Past. *What is the other?*

Par. That malice, which vnmooued, delighteth in other mens harmes, vpon no occasion, but only of an hatefull mind, is the same which the Grecians call *ἡ χαιρῶν*, a reioycing at other mens euils. A pestilent disease, and vterly abhorring from the nature of man, which commonly is touched (if it haue not cut off all bowels of compassion) when it seeth another man fallen into calamitie: yea, though he were an enemy, yet some euen of the Heathen, had then finished their hatred, when their enemy was dead, or had receiued a great mishap. For so far was *Julius Caesar* from reioycing at the death of his bitterest enemy, *Cn. Pompey*, as when his head was brought vnto him, he shed many teares ouer it: so did *Alexander* the great ouer *Darius*, when he was slaine. The like, but better spirited, compassion made *Dania* bewaile the deaths of his mortall enemy *Saul*, and of his trayterous sonne *Abalom*. Contrarie to this doth that notorious Murderer, that hating al men would not passe, if it might come to al men, as *Caligula* wished, that *h All his Citizens heads were set vpon one shoulder, that he might chop it off at a blow when him listed*; and vnto one rehearsing the Greeke verse of this sentence, *i When I am dead let fire and the earth be mingled together*; he said, *ay, eue while I am alie*: or as *k Timon*, called *Μισοδιδασκαλῆς*, Man-hater, would haue had his Citizens, the Athenians, to haue done, To come quickly to his Tree, ere he cut it downe, to hang themselues thereon: shewing hatred, euen in this, that, if any tooke it for a benefit to hang himselfe, euen of that he would abridge him vnlesse he did it the sooner, whomsoeuer this affection resteth in, it maketh

*ἡ χαιρῶν*

*o Bruson. lib. 3. cap. 4.*

*f 2. Sam. I. II.*

*12.*

*8—18. 33.*

*h Dionys. lib. 59.*

*i Manut. Apoph. lib. 6. num. 35.*

*k P. Manut. Apophtheg. lib. 5. num. 62.*



keth him guiltie of all their bloods, whose deathes or mischances his heart desireth, or reioyceth to heare tell of. For certaine it is, he could find in his heart, himselfe to do that, which he reioyceth to be done by another.

*Past. There be not many such Monsters, now living, I trow.*

*Par.* No? what swarmes of Papists, and hollow-hearted brethren be there, that be no lesse wise affected, when they heare of those horrible slaughters, that be, or haue been made of Gods people, in France, Spaine, the Low-countries or elsewhere; yea how did our owne men gape after the slaughter which 88. should haue seene heere in England? But the secret malice of all such the Lord in his time will reuenge, and make them feeble heauie burdens of blood-guiltines: yea so much the heauier, as the greater slaughters they haue in their hearts committed, when they could not be touched with compassion towards others in their afflictions.

*22 Past. Neere vnto this comes another affection, by the Grecians called asopia, vnpietifnesse.*

*Par.* True; for when a man hath done off all sense of humanitie, whether it be a father to his child; a child to his father (whom the Word properly pertaineth to) or one friend to another; euen nature in such is adulterated, and a brutish or blockish carelesnesse and vncharitablenesse, making him deny or withhold the meanes he hath to the sauing of their liues, whom nature hath bound him to loue, and keepe life in: this vnnaturalnesse sets him guiltie before God of murder in the verie affection.

*23 Past. Thus farre of the degrees of Murder, that come from the heart: say now of those that proceed from the bodie.*

*Par.* They consist either in word, or in action.

*Past. Giue me them both ioynly together.*

*Par.* Most true it is vsually, that, before a man will commit the act of man-slaughter, he first conceiueth displeasure

*asopia.*

*Bodie.*

pleasure in heart : which flame will vtter it selfe either in words, as in hard and rough language, in reproaches to the teeth; in <sup>1</sup> girding & ripping vp all the euill he knoweth by him, whom he is offended with, or can deuise of him slanderously behind his backe : or else in Deed, by insulting ouer him, prouoking him to fight, as Roisters, Ruffians, and common Cutters do; playing with his nose; iustling him to the wall; lending him a shrub; or laying traps in his way to catch him at the vantage; in word refusing to fight for feare of Law; but yet telling him of such or such a way he hath to go, seeming so to challenge meeting of him there, so far go they till at length they draw blood one from another. The experience of this contentious age declareth this abundantly, when, as Prince against Prince forren, or his owne subiects at home, will rather seeke, then tarie till iust occasion of warres be offered: so the private man passeth no more now for spilling mans blood, then for killing a dogge. Whereof it is, that if he heare of another but an ill word, though but glaunced out, yea sometimes vttered but in sport, if his pride do take it, as a word of disgrace, it is most certaine death for it, if he can; yea and at the pot, if a carouse be not pledged, it breeds a brawle, if not a stab. What then be their hearts a brewing, that be neuer well, but when they be whetting their tongues vpon other men? How far be they off from murder? What lack they, but audacitie or authoritie to take away life? What an heart do those common contentious Quarrellers carie about them, that cannot keepe their fists nor weapons from walking about other mens eares? that wil not spare for any spitefull cut, they can egge their aduersarie forward with, to fighting? Such as *Ismael* was, whose vnquiet & quarrelling nature the Scripture hath left this in memorie of, that <sup>m</sup> *His hand was against all men, and euery mans hand against him.* Is not the Diuell (who was a <sup>n</sup> *murderer from the beginning*) president there? do not his Angels, the Furies, blow vp their chollar to commit murder?

<sup>1</sup> Eccles. 22. 24.<sup>m</sup> Genes. 16.<sup>n</sup> Iohn 8. 44.



der? For what man would be so foolish or mad, as to abuse either his tongue or his hands on that fashion, except he had wrath or reuenge in his heart. For, if the tongue be the interpreter, and the hands the executioners of the hearts affections: then surely as the tongue in quarrelling, and the hands in fighting; so the heart is no lesse busied about murdering within.

Open murder.

24 Past. *There followeth, to be spoken of, open murder: which by name is heere forbidden, as the grossest part of that, which God accounteth for murder, with who euery thing is so, which is against pitie & charitie; otherwise then the Scribes and corrupters of the Law, tooke it in old time, expounding the Law and Commandements no further, then the bare letter would giue. Whose abuse and corruption is, by our Saviour Christ ° confuted; reclaiming both this and some other precepts of the whole Law, by them abused, to their right and naturall sense againe. Tell me therefore, what this open murder is?*

° Matth. 5. 21.  
&c.

Par. It is a bereauing of mans life, by man, contrarie to the law of Iustice.

Past. *How many sorts of murder be there?*

Par. Euen so many as there is of life. For, as life is double, Spirituall and corporall: so is murder likewise.

Spirituall.

25 Past. *Spirituall murder what callest thou then?*

Par. It is, when a man by calling or occasion, whether Pastor; Father of a Familie, Teacher or Tutor; or a man of vnderstanding out of charge particular, either giues not at all, or corrupts the good food of life, the Lords bread, to such as be vnder him, or either vpseeke, or be otherwise knowne to haue need of counsell Spirituall: for by so doing he becomes a murderer, so much the more hainous, by how much the death of the soule, which he is the cause of, is heavier then the death of the bodie: a plaine murderer, I say, he is of those, whom he was charged with the bringing vp of, nurturing and making fit for the Common-wealth and Gods kingdome. For such a man keepeth not the equitie, which a publike person

person should do; but peruerteth righteousness to his owne destruction, in the confusion of those, that perish vnder his hands. Whence it is, that the Lord saith to the negligent watchman, *His blood will I require at thy hands.*

*Ezech. 3. 18.*

26 Past. *What is the corporall murder?*

Corporall.

Par. It is either the shedding of blood by the sword; or the close working of it vnderhand.

27 Past. *What meanest thou by the Sword?*

Sword.

Par. I vnderstand by it all violence whatsoever vsed to the extinguishing of life naturall.

Past. *What sorts be there of this?*

Par. The Sword is either publike or priuate.

28 Past. *What is the publike Sword?*

Publike.

Par. It is that, which God hath committed into the hand of his Lieutenant the Magistrate, either for execution of the malefactor, and furtherance of the well-doer; or for the suppressing of the common enemy.

29 Past. *The contrarie to the first use forbidden, what is?*

Iudgement.

Par. Murder in Iudgement, by the which he is the more guiltie of mans death, by how much his person draweth neerer vnto God, who hath set him in that roome with the Sword to smite offenders, and to preserve the righteous. When therefore he saueth or condemneth, not the life of those, whom the vprightnesse of his person, and the equitie of their cause, will haue to be saued or smitten, he is a murderer.

30 Past. *How many wayes may he so be?*

Sentence.

Par. Two especially, either in the awarding of sentence in causes Iudiciall, whether they be Criminall or Ciuill, contrarie to right: or in making decrees to others destruction, tyrannically to entrap men.

Past. *As how in the Iudiciall sentence of crime?*

Crime.

Par. When he giueth out wrong Iudgement, either to the condemning of the innocent, or to the iustifying of the guiltie. For if it be true, which one saith, *As well is he in fault, which cleareth the harmeful, as is he which cō-*

*q Cic. de Offic. lib. 1.*



1. Sam. 15. 9.

1. Sam. 22. 18.

1. King. 20. 34.

— 21. 13.

x Luke 23. 19.  
Acts 3. 14.

Ciwill.

*demneeth the guiltlesse*: then surely is he a murderer, which keepeth not equitie in both parts. For, as concerning the one, when he maketh to die him, whom his innocencie would haue to liue: no doubt he doth as much, as if with priuate malice he should slay him: and as for the other, when he maketh to liue a notorious offender deseruing to die, he doth nothing else but let out a common enemie, to work other men more mischief; besides the hurt of an ill example. So did *Saul* offend in *sparing Agag*, whom God in his iustice would haue had slaine without compassion to people or cattell; which was the cause of his reiection and fal from the kingdome, to himselfe and his posteritie: as contrariwise he sinned in *killing the Priests of God*, whom he suspected to fauour *Dauids* part, by the hand of that spitefull and cruell Sycophant *Doeg*, euen to the number of 85. persons. So did *Achab* both in *sparing Benadad* King of the Assyrians, whom God would haue had executed; and also in *murdring of Naboth* for his vineyard. With the like offence did *Pilate* sinne, at the instigation of the blind Iewes, that called for *Barrabbas* a notorious murderer, to be let go according to their manner; and cried to haue Iesus Christ the Innocent Saviour crucified. These men the Scriptures condemne, as open murderers, when they deliuer the euill doer, and let him escape to a further mischief, and hamper the guiltlesse in the snares of wrong iudgement, to condemne him.

31 Past. *How offender he in giuing Sentence, upon wrong in contracts and other causes and incidents ciuill?*

Par. When otherwise, then the equitie of the cause, due examined, tried and convicted, doth require, either for fauour (as it is often wont) or for feare, or for reward, he giueth iudgement; he cannot be exempted from the number of murderers before God; doing as much, as if, like a common theefe, he should, with armed violence, lay hands vpon his throat, whose condition he so preiudiceth by wrong iudgement. Hence it is, that the Prophets

phets crie out so often against them, that y Turne Iudgement into wormewood, and <sup>2</sup> Sell the iust for siluer, and the poore for shooes.

<sup>1</sup> Amos 6.12.

<sup>2</sup> — 2.6.

32 Past. How becommeth he a murderer, in his wicked Edict?

Edicts.

Par. When he abuseth his authoritie and sword tyrannously to destroy or entrap others by wicked decrees. Of which sort was that cruell and hard harted *Pharaoh*, who made a Decree and sent it forth to the Hebrew Midwives, to <sup>a</sup> Destroy the Male children of the Israelites in their birth: and when that would not be, commanded them to be <sup>b</sup> Cast into the River Nilus: Such was the Decree, that *Darius* and his Counsellors made and sealed against <sup>c</sup> Daniel: Herods cruell Edict was no lesse detestable, when he commanded the <sup>d</sup> children of two yeeres old and vnder, to be shamefully murdered: *Iezabels* diuellish letter in King *Achab* her husbands name and vnder his scale, to the Elders and Nobles of the citie where *Naboth* dwelt, for <sup>e</sup> Stoning of him to death, was as horrible. The like bloodie decrees both openly practised, and priuily conspired, by Tyrants haue been executed in all ages; but neuer more then in this old age of virmost corruption. For what haue not our neighbours in France, Flanders and Spaine suffered of such blood-sucking Tyrants? What hath not the Church of God suffered of more, then Jewish and Turkish Papists? What brewings of Christian blood hath, and yet doth their holy league make? Would I go about to remember the stories of such close decrees of Tyrants for generall massacres of the people of God: I should sooner moue men to abhorre them, then describe the least part of their villainies.

<sup>a</sup> Exod. 1.16.

<sup>b</sup> — vers. 22.

<sup>c</sup> Daniel 6.5.9.

<sup>d</sup> Matth. 2.16.

<sup>e</sup> 1. King. 21.8.

33 Past. Of the publike Sword thus farre: speake now of the priuate.

Private.

Par. The murder committed by priuate Sword, is either against the will, or with the will done.

Past. Of unwillfull murder what sort be there?



*Par.* Three, which I will relate, as the Grecians terme them.

34 *Past.* Which be they?

*ἀν' ἁμαρτίας*

*Par.* The one is *ἀν' ἁμαρτίας*, by chance-medlie, or misfortune, without the will, consent or knowledge of the Trespasser.

*Past.* Is the offender herein innocent?

*Par.* It may so fall out, that he shall be either altogether free from offence, and desert of punishment; or guiltie in some part. For the worke which he doth, or hath done, when such a mishap falleth between, is either lawfull and necessarie to be done? or vnlawfull and wicked; or vaine and needlesse.

*Past.* Giue me examples of these.

*Par.* An example of the first shall afterward, out of Deut. 19. be given; where this offence is exempted from the ciuill punishment: Of the second, this may be one, as if a drunken man in his rage should chance to cast a child downe a paire of staires, that he die. This, notwithstanding it be not with the will, being mis-led and overcome with the beastlines of that vice; yet hath it an offence punishable in respect of his drunkennesse. Of the third, this, as if for triall of mastrie and strength two fellows should wrastle together, and in that exercise one of them should kill his fellow; though the murder be not wilfull, and therefore exempted from the punishment, yet the fault is the greater, because it was committed in such a worke, as was vnder vaine-glorie taken in hand.

35 *Past.* What is another sort?

*ἀν' ἀγνοίας*

*Par.* They call it *ἀν' ἀγνοίας*, by error of one, that thinking to do good, by a meane which he is perswaded well of, is the cause of death notwithstanding. As, if the Physitian, should minister such a Receit to a Patient, as he dieth of; though he gaue it him not, to kill him, and therefore vn-wilfull murder: yet is he not cleere from offence for his vnskilfulnes, & vnwary dealing in that disease. Vnto this kind of murder done by oversight, when a man thinkes  
nothing

nothing lesse, then to extinguish life; may be referred Gluttonie, Drunkenesse, Idlenesse, vnchastitie and such like, whereby he wasteth his bodie, loseth his health, and groweth into dangerous diseases. But such an one is guiltie of his owne death by his ouersight in living, and hath a greater iudgement in that respect, howsoeuer he doth it not with mind and malice to murder himselfe.

36 Paſt. *What is the third sort?*

Par. It is called *indignus*, which is done in defence either of a mans owne person; or of his friends; or countrie.

Paſt. *What sayest thou of the first?*

Par. The murder done in defence of a mans owne bodie against his wilfull Aduersarie, who setteth vpon him in place, where he cannot safely flie vnto the defence of the Magistrate, and will not be wonne from his wilfull purpose, so it be done with a mind, that had rather not kill, and vpspeaking his enemy to beware the danger, neglecting no meanes, that might be vsed to saue life on both sides, is excusable in regard of the necessitie, which compelled him to do it rather, then to betray his owne life wittingly into his enemies hand. For that man, though he haue no expresse commandement by the Magistrate to vse his Sword: yet goeth he vnder his Publike warrant, that will not haue any mans life vniustly to be lost. Howbeit, though his conscience be not guiltie now of that sin, as neither certain of the other before alleaged: yet can they not be iustified before God; as the Apostle saith, \* *I am guiltie to my selfe of no sinne, yet am I not thereby iustified.* That common corruption, which man is subiect vnto through sinne, which God reuengeth with this necessitie of committing such sins euen against the will, if God should enter into the straitnes of his Iustice, could not escape the punishment of eternall death: but in Ciuill punishments, these and other like require the equitie and wisdom of the Iudge, to moderate the rigour of the Law. The which moderation God himselfe

*indignus.*

† P. Martyr. loc. com. Class. 2. loc. 9. §. 39. & Class. 4. loc. 18. §. 1.

\* 1. Cor. 4. 4.

§ Psalm. 130. 3.



<sup>h</sup> Deut. 19. 4.

<sup>i</sup> — vers. 4.

<sup>k</sup> — vers. 5.

<sup>l</sup> 1. Chron. 19. 10.

<sup>m</sup> Matth. 15. 18.

<sup>n</sup> 1. Iohn 3. 15.

<sup>o</sup> 2. Cor. 7. 2.  
Exod. 22. 5.

hath set downe, willing *Moses* in such cases to appoint out certaine <sup>h</sup> *Cities of refuge*, for such by name (not excluding other of like trespasse) to flie vnto for succour against the rage of the Auenger, which had fallen into any such fact by hap against their wils, hauing borne no hatred to the partie before, as we may reade Deut. 19. 4. where there is both the cause noted, why he may flie thither, if he slay <sup>i</sup> ignorantly; and also an example, how it may be done ignorantly, as <sup>k</sup> if an axe should slip out of the Hewers hand, and light vpon another, that he die. Hence came the charge of good King *Iehosaphat*, to the Priests and Leuites to make <sup>l</sup> triall *betweene blood and blood*, that is, betwixt the murder committed vnawares, and of set malice.

Past. *What may be learned out of this?*

Par. That God doth not account that man guiltie or worthie of punishment by the Law, which vnwittingly, against his will, by meere chance, and not with purpose to hurt his neighbour because he hated him, either hurteth or murdereth him. For *from the heart*, saith our Sauiour, spring and proceed all things which defile the man with sinne. So that God otherwise iudgeth, then men do. For men do make them innocent commonly, who burning with hatred and enuie persecute their neighbour; whom God holdeth notwithstanding for murderers. So it is <sup>n</sup> Hatred and ill will going before the Fact, that maketh man-slaughter punishable by death: and if the heart be free from malice, though men condemne of murder; yet before God they be guiltlesse. Howbeit the Lord God hath a secret iudgement in his owne iustice against that naturall corruption, which is in man, whereby such offences be committed in the world: and therefore he will haue men to auoid both the euill, and all occasions of it, with great heed and circumspection. For grosse negligence shall excuse no man before God: and therefore all men haue carefully to foresee their goings, that they  
<sup>o</sup> hurt no man. For, if thou commit wickednesse against thy

thy brother, or negligently looke either vnto him, or to thy selfe; the guiltinesse of the euill, which through thine oversight shall happen either way, God will of iustice impute it vnto thee.

37 Past. *Say of that also, which is undertaken for friend or Countrie?*

Par. In defence of a friend, in hazard of life, by an vniust enemy, whether theefe or quarreller, if other stops can haue no place to the sauing of both from blood; the murder made on the assailant, may seeme to haue impunitie from the Law in the auenger, as a magistrate extraordinarily, to the safetie of the innocent, raised vp, as was *P Moses* against the Egyptian: in defence of our countrie, the murder made vpon an enemy, whether in maine battell or monomachie, by the Generall commanded or allowed out of composition for determining victorie on either side, hath warrant from the word and practise of Gods people; else had the souldiours sword a sinfull edge, and his life the guiltinesse of blood, and all warres were vnlawfull and wicked: but now they be against a iust enemy lawfull, as after shall further be scene, if thou shalt moue the question.

38 Past. *What is that, thou so exceptiuely now spakest of Monomachie, or single fight?*

Monomachie.

Par. I spake it to exclude that single fight, which we call combat for the determining either of troath, or right to inheritances, or of other causes ciuill, or of victorie in causes martiall.

Past. *Why? is it not an allowable end, that is so made, when either right can none otherwise be tried; or the weaker side, though of better cause, in battell, cannot make party good against the enemy, and so to saue the whole army? Or a blasphemous challenger, as was Goliath, defie the Lords cause vpon that triall? Or one by a corrupt Iudge condemned to die at the instance of a mightie calumniator, receiveth the Iudges offer, by combat to cleare his innocencie? Or, when the shame of cowardise vpon challenge to the field, may be that*



¶ B. Babington  
on this Com-  
mandement.  
¶ P. Mart. lor.  
Com. cla. 4. lo. 18.

way auoided? Or triall of masteries in fencing-schools, or in games set out for reward, is to bee performed? Or lastly, When deadly quarrels and brattles cannot otherwise bee taken up?

Par. I cannot better tell thee an answer to these points, then that reuerend ¶ Father, and ¶ others of worthie note, haue already deuised to my hand.

Past. What answer give they to the first?

Par. That it is an vngodly, because by the word vnwarranted, prooffe, to iustifie the right: and that, if neither witnesses, nor euidences, nor open confession, nor in cases fit, the Lords oath can make prooffe; we must know, that the Lord hath that matter reserued to his owne finding out; and the officer is rather to acquite the accused, by no ordinarie conuiction to be cast in law, then the other way to tempt God, and, as it were to exact of him, a miraculous sauing of the innocent; or not sure of the event, as much as lieth in him, to expose him to death, sith here without miracle, the weaker is commonly borne to the wall; neither hath the stronger the better cause, hauing murdered his fellow. Neither will the reasons serue, which bee alleaged of matters permitted to lot; of force with force repelled; of good Princes granting it; of like comparison with warre. For as lots be without slaughter, which here is by law forbidden; and *Jonas* by lot cast ouerbord, went vnder it, by his owne appointment, and of spirit prophetically: so both the repulse of violence in lawfull defence, hath the Magistrates warrant, onely to defend, without wilfull studie of murder, which here is on each side certaine and professed: and good Princes haue failed, as men, and we liue by lawes, not by examples: and also the Magistrate can permit, or grant a thing no further, then a good conscience on the word staying may goe, but there is no word for this. And lastly in warre; men run together in hot blood, the whole armie or wings assailing; whereas here the maine point lieth betweene two, and  
of

¶ Ion. 1. 12.

of them, though one be innocent, yet death is alike deliberately entended and desired; and so murder in either of their hearts: and it is one thing, as it is in warre, vpon impression made, to fight of necessitie, and another, as in combat, by composition voluntarily. If death there come vpon the innocent, the Lord himselte hath ordered the stroke: but here mans will hath made the choise; there in health, here in sinne, the issue is made: there euasion, heere none may be; where bound each is to kill or bee killed.

*Past. What say they more to staying of blood in battell; vpon triall by combat?*

*Par.* That the cause which the weaker side hath, offering this triall, is either good or bad. If good, it is the Lords; and therefore vnto him, a dishonour, to put the credit of it vpon that hazard, as if none otherwise hee could, beinge *Lord of hostes*; or would, beinge the *God* of his people, auenge his owne quarrell, but by an extorted defence from his hand vnpromised; and so without *faith*, that is, with plaine sinne, both referred vnto him, and expected from him. If bad, the venturing of that one mans life, much more of a whole armies, is a wickednesse of no godly magistrate, or martiall man, to be attempted. What then? If that side, which hath the better cause, be weaker; the hope fixed on Gods defence, will put aside all feare of ouerthrow, and will embolden men vnder his shield and name to fight it out, with whom it is as y<sup>e</sup> casie by a few, as by many, to get himselte the victorie.

*Past. What answer they to the blasphemous challenger in the spirit of Goliath?*

*Par.* That vlesse we be assuredly by Gods spirit incited to enter the combat, as was *Dauid*, we haue not to looke for *Dauids* issue; but for the recompence of rashnesse, and vncalled presumption. For otherwise the examples of godly men, extraordinarily moued, make vs no generall precepts, or steppes imitable. So that, as the *Hebrewes* robbing, *Abrahams* sacrificing, *Sams* sons

<sup>1</sup> *Ier.* 11. 17. 20.

*Mal.* 1. 6.

<sup>u</sup> *Ezech.* 37.

23. 27.

<sup>2</sup> *Rom.* 15. 23.

<sup>1</sup> *1. Sam.* 14. 6.

2. *Par.* 14. 11.

<sup>2</sup> *1. Sam.* 17.

49. 50.

<sup>a</sup> *Exod.* 12. 36.

<sup>b</sup> *Genes.* 22. 9.

<sup>c</sup> *Iudg.* 14. 3. 4.



<sup>d</sup> Numb. 25. 8.

<sup>e</sup> 1. King. 18. 40.

<sup>f</sup> 1. Sam. 17. 49.

sons marrying, <sup>d</sup> Phinees slaying, and <sup>e</sup> Eliabs massacring: so <sup>f</sup> Davids slinging, bee acts of vs to be rather admired then followed.

Past. *What to the Iudges corruption?*

Par. That albeit some heere yeeld, vpon this reason, that if I may defend my selfe against a theefe, why not against the mightie false accuser, no oddes being whether himselfe, or the Magistrate, by his bidding, draw sword vpon me: yet this is no sufficient reason, because combat and iust defense differ much. For heere by hap, there of concluded purpose, men fall together; there to kill, here to defend, the sword is occupied: counselling this rather, to endure the hardest, vnder expectation of Gods deliuerance, that or a better way, then to yeeld to a possibilitie of rescuing life, by a meanes forbidden.

Past. *What to the auoiding of shame?*

Par. That howsoeuer honour, vaine puffed as it is, be hazarded, yet life, this and the next is not: and, that rather to be resolu'd on, which may keepe the profession (that is patience, and victorie ouer a mans owne affections, the fairest badge of magnanimitie, in two words to doe well, and to suffer ill) vnblemished: then that which may, with staine thereof, and engaging the conscience in guilt, gaine honour with apparant hazard, if not certaine losse of life.

Past. *What say they to the undertaking of challenges in schooles of Fence, in running at Tilt, or such like games?*

Par. By lawes, both Gods and mans, they conclude it sinfull, to hazard either bodie to death, or soule to blood-guiltinesse, in such exercises, as may giue cause of both: affirming it is not true valour, that is not ioyned with vertue; and vertue sets hand to no vniust act apparant, or likely to ensue. From which farre away is the thraasonicall ostentation of courage and strength; and therefore of no Christian, either men to be, on challenge receiued, or magistrates, at the crauing of such gamesters, tolerated. Vnlesse they can tell how to iustifie the reckoning of liues, their

their owne, or anothers, by action or permission, contrary to a lawfull calling, extinguished; or can be sure, that it will be askt them another day, not how iustly, but how lustily; not how faithfully, but how flauntingly, they haue here their liues consumed.

*Past. What, is the ending of, otherwise implacable quarrels?*

*Par.* That, if other waies none were, either by consent of parties; or by the Iudges decision; or by interposition of friends, to take vp the quarrell, there could yet bee no colour for the Magistrate so much as to winke at a combat, much lesse to grant it. For, hauing the sword, he is to applie it to iustice; and not to the doubtfull issue of a combat. For hauing heard the cause, one of the parties he findeth no doubt guiltles: why then should he him lay open to present death, or not doe al he can rather, the nocent to bridle, and the innocent to protect. Besides that, so the quarrell is not by and by determined. For looke on what side death befall, another will continue yet reuenge with deadly scaud vnto a long posteritie; God in iudgement so filling that land with blood, where blood is by publicke warrant against his Law permitted to effusion.

*Past. Is there then in their iudgement, no combat allowable?*

*Par.* Verilie none but that which lieth betweene the flesh and the spirit, in the regenerate, raised from the two seeds, the womans and the serpents, from the old *Adam* and the new; which haue also their proper weapons, the one infidelitie, concupiscence, and the whole indisposition to, and rebellion against the Law of God: the other, faith, staid affection, and all the good heales of regeneration, inclination and conformitie to and with the Law. And this combat betweene these, occupying their weapons, is continuall and irreconcilable, neuer ceasing till corruption be rotten in the graue, and incorruption rise vp vnto blessed immortalitie with Christ in heauen. The study of Christs spirit bidding and holding out this combat



bat both iust and necessarie, is the onely way to stay all other wars and fightings, which now raigne in the minds of vnquiet men aspiring to murder: and the spirituall death here made, is the preservation of this life to the life euerlasting. For here the issue is certaine and ioyfull to him that ouercommeth.

39 Past. *Set downe now thy mind of wilfull murder.*

Par. The murder that is done voluntarily, is when a man either beareth himselfe of his owne life, or taketh it from another.

Past. *How is the first done?*

Par. Either with present violence of hand, which the Greekes call *αὐτοκτονία*, or lingringly.

Past. *What saist thou of the first?*

Par. I abhor the mentioning of it, as a thing against nature, which is al in all things to saue it selfe harmeles. For this thing nature, euen in brute beasts, worketh to defend themselves and their bodies, and alwaies to shun things hurtfull. And the Pagans haue concluded it a thing vnlawfull, for a man to depart from his standing, without leaue of his Generall. And yet such monsters in nature there be, forsaken of God, which through impatiencie vnder the crosse, and despaire of ease or reliefe, as before we haue noted, commit that villanie vpon themselves.

Past. *What be the lingring meanes of death to ones selfe?*

Par. They be either the distrustfull care and sorrowing, which we spake of §. 17. as also that enuie before described §. 18. besides the intemperancie of bodie and diet before also mentioned §. 35. of which the two former, be degrees and steps in the affection too; and this latter hath place in the action of murder: and all three before God of selfe-killing, if vnrepented of, condemnable. Which idlenesse also may be added vnto, when neglecting the good halps to liue by, men cast themselves into the necessitie, either of stealing, and so to be hanged, or of staruing, and so if no man giue, to perish: or of begging, and so to be at least vnto others burdenous.

Past

40 Past. *What of the second?*

Par. That violence, which is vpon another mans bodie vsed, may be deliuered, both in the names vnto certaine degrees of it, by the Latines giuen: and in the haynousnesse, of one sort about another.

Past. *Shew me the names the Latines haue vsed.*

Par. The generall name they call *Homicidium*: the speciall, *Patricidium*, *Fratricidium*, *Infanticidium*, as if a man should say, Man-slaughter, Father-slaughter, Brother-slaughter, Child-slaughter: and as euery one is in condition of yeeres, or in lincke of blood, affinitie or league with vs, so may the murdering of him thereafter bee termed.

Past. *Say of the haynousnesse.*

Par. It may be considered in the Degrees before giuen: as when murder is committed without regard either of condition, nature or multitude.

Past. *How of condition?*

Par. When it is done vpon a man, by speciall, either calling or note otherwise, warranted.

Past. *As how, of calling?*

Par. When a man slayeth his Prince, an Officer, a Pastor, or his Master, aggravated yet the more, if he do it vpon such an one in the execution of his Office.

Past. *How, of other warrantage?*

Par. As, when a man killeth an Infant, a friend in choice or league treacherously, or any disadvantaged of place or meanes of defence.

41 Past. *Murder without regard of condition is such: of murders done against nature, which is the most haynous and damnable?*

Par. No doubt Father-quelling. For God in the old Law made a Decree against children, that, if any were *Stubborne or disobedient to father or mother*, he should be stoned: and that the sonne, which should *smite father or mother* should die the death for it. Stubbornnesse is one thing; and smiting is another about that in offence: but

*Deut. 21. 18.*

*to 21.*

*Exod. 21. 15.*



<sup>i</sup> P. Manuti.  
Apoph. lib. 7.  
num. 26.

<sup>k</sup> Plutarch. in  
vita Romul.

but what be these to Killing, father or mother? if to finite them; or to rebell against them, be death by that Law: what iudgement shall follow, if they kill them? verily it is so horrible a thing, as the very naturall man hath loathed to thinke of it. And therefore <sup>i</sup> Solon, that wise Lawgiuer, gave it as a reason to one, that asked him, why he made no law against Father-quellers, because he could imagine none so wicked, as would once attempt any such Fact. And <sup>k</sup> Plutarch reporteth that Romulus, when amongst other lawes, he ordained a punishment for murderers, set downe none severally for Paracides: and indeed, saith he, it seemed many a yeere after worthily, that he thought no such thing would euer fall out. For almost the space of 600. yeers no man at Rome defiled his hands with fathers blood. Howbeit afterward, when wickednes grew further to ripenes, and blood-shedding waxed so common a thing, as some doubted not, against the law of Nature, to deale with their parents that way: the Romans deuised an exquisite kind of torment, whereby they would seem to abolish them cleane, and not vouchsafe them any place to be in.

Past. *What was that?*

Par. After they had whipped such a monster with bloodie rods, they made him to be sewed quicke into a leather-sacke, together with a <sup>l</sup> Dog, a Cock, a Viper and and Ape, beasts of like crueltie to their owne kind; and to be throwne into the bottome of the sea, or into the next riuer by, that he might not, as <sup>m</sup> Tully saith, enioy the Elements being dead. The first on whom this punishment was executed, was one <sup>n</sup> Pub. Malleolus, though Plutarch write that <sup>o</sup> L. Ostius was the first, that slew his father, after the second Carthaginian warre. And Nero, though he had it not, as he deserued: yet how worthie he was, the Poet expresseth, that <sup>p</sup> he deserued to haue been punished, with more then one Ape, one Sepent, or one leather-sacke, that is, to haue been oftentimes punished with that horrible and strange reuengement. And albeit

<sup>l</sup> Pierij Hiero-  
glyph. lib. 14. de  
Vipra.

<sup>m</sup> Cic. per S.  
Rosc.

<sup>n</sup> Liui. lib. 48.  
<sup>o</sup> Plutarch. in  
vita Romuli.

<sup>p</sup> Horat. Saty. 8.

albeit mightie men haue caried that mischiese away vn-  
reuenged by mans hand: yet all men haue shewed their  
detestation of such, yea though they haue been Kings or  
Emperours: as *Suetonius* writeth of a certaine fellow,  
that he hung a leatherne sacke vpon this *Neroes* image,  
with these words, *Thou deseruedst it, but what can I do?*

<sup>q</sup> *Suetonius.*

42 Past. *What is the next horrible in degree to this?*

Par. The murdering of such, as come neereſt vnto vs  
in Alliance, for vnto them the law of Nature hath tied  
vs in a ſtraiter bond: and therefore to ſlay a brother or a  
ſiſter, an husband or wife, a ſon or daughter, or any one  
of kinne, is more execrable, then a ſtranger, that is not ſo  
ioyned vnto vs.

43 Past. *Thou ſpeakeſt in compariſon of man to man: but  
what if the rage do grow to the murdering of multitudes, ad-  
ding murder to murder, though they be ſtrangers?*

Par. The ſinne is multiplied the more, and is the more  
hainous: and therefore *Iacob* <sup>r</sup> curſed the furious rage of  
*Simeon* and *Leui*, his ſonnes in ſlaying the *Sichemites*, for  
abuſing *Dinah* their ſiſter. And who doth not abhor the  
crueltie of *Sylla*, whom ſtorie report to haue <sup>r</sup> Embrued  
his hands in the blood of 80000. his owne Citizens, and  
that in time of peace, beyond that he had waſted in that  
ciuill warre? and of *Marius* one writeth, that he <sup>r</sup> iuſti-  
fied *Sylla* in his cruelty. And *Iulius Ceſar*, for all he would  
be counted ſo gentle and mercifull, boated notwithſtan-  
ding that he had <sup>u</sup> ſlaine in his warres abroad an hundred  
thouſand ninetie and two, beſides almoſt as many Citi-  
zens in his ciuill wars at home, which for pittie he would  
not haue numbred. Alſo the maſſacres made by the King  
of France in Paris at the mariage of the King of Nauarra,  
and elſewhere, who doth not abhorre the remembrance  
of? Albeit theſe bare the title and countenance of pub-  
like perſons, and not of priuate. Now then, how much  
greater offence haue priuate men, which delight in ma-  
king ſuch ſlaughters vpon their own reuenge, as our age  
hath ſcene in countries about vs? Of which ſort be rebels,  
and

<sup>r</sup> *Gen. 49.7.*

<sup>r</sup> *Flor. lib. 3. 21.*

<sup>r</sup> *Val. Max. lib. 9. cap. 2.*

<sup>u</sup> *Plutarch. 7. 2.*



\* *Matth. 16. 51.*

and such as take the Sword of Reformation into their owne hands, to satisfie their owne wils, and vnder that colour do murder the inhabitants of their owne country. We had not many yeeres since a feare of them heere in England. But our Saviour Christs saying vnto *Peter*, when he bad him \* put vp his sword, after he had smitten off the seruants eare, as in him, so in all men it hath force, that so many as take the sword in hand, being but priuate men, and such as God hath not committed it vnto, shall perish with the sword: not only if by armies and companies they make insurrection to redresse things amisse in their own name, as rebels of all times haue done: but also if one man, after an iniurie offered him, refusing ordinarie authoritie, set to remedie & redresse al wrongs, shall take vp the sword and be his owne reuenger: yea the Magistrate, if, contrarie to the lawes, of self-furie do slay others, as did *Nero, Caligula* and such tyrants, is guiltie of murder.

7 *Matth. 26. 52.*2 *Deut. 32. 35.**Rom. 12. 19.*

44 *Past.* But doth not that saying, which now thou alleagedst, 7 He that taketh vp the sword, shall perish by it; cut off all defence of a mans selfe? as also the *Magistrates* managing of the sword; vengeance especially being to God only reserved by that claime, 2 Vengeance is mine, and I will repay?

2 *Gen. 9. 6.**Apocal. 13. 10.*

*Par.* Not at all. For first, that saying restraineth the Ministerie from occupying the Sword (which the Pope, proud Priest as he is, viurping, is by that saying a murderer, and of all the blood guiltie, which by it, either himselfe, or calling it forth, to his owne auengement he hath shed; what pretense of Church or Vicarship souer he maketh) to teach them, that the Church stands not by mans force, but by Gods protection. Then it taketh away priuate reuenge only by the Sword made; and setteth it only in the Rulers hand, whom he maketh their 2 Blood to shed, which, by lawes vnwarranted, do shed mans blood. Which taketh not away iust defence, which who so vseth, is not said, to take vp the Sword, but to draw

draw it, by iust ordinance into his hand giuen. What way, neither the priuate man is without the vse of it, being suddenly set vpon, and obseruing the cautions before mentioned: nor the Magistrate forbidden it, as whose side the Lord himselfe hath buckled the sword to, as his Deputie, to draw it out when he bids, that is, when iust lawes require the vse of it vpon malefactors. For so the Lord repayeth vengeance, vnto him reserued, when by his Officers hand, he proceedeth to it, in maintenance of his righteousnesse. For, that addition, [and I will repay] hath this interpretation, either by my selfe, striking or permitting, or else by mine Officer. For Commonwealthes are not, but by Gods ordinance stablished; and *b there is no power, but of him.*

*b Rom. 13. 1.*

45 *Past. But sith the law of nature permits a priuate man to repell force with force: is all priuate reuenge prohibited?*

*Par.* Priuate reuenge, and repelling of force, be not euery where all one. Reuenge hath alwaies a settled lust to it vpon a wrong done: Repulse of force hath a necessitie many times vpon, either the suddennesse of it, as in way-layings: or in the vnfitnesse of time and place to escape, as in Burglaries and night-inuasions: or in the inroads of enemies vpon our Borders. In these & such like, the lawes giue scope to vse the Sword, to the beating backe, or in force continued, to the slaying of such an Attempter; as hauing both ground from the instinct of nature, to saue it selfe: and leaue from the law, to vse that meane himselfe, which too late he might receiue from the Magistrate.

*Past. Nay, but we are bidden, to <sup>c</sup> loue our enemies: how then may we slay them, whether vs, our bowen, or countrey, setting vpon violently?*

*c Matth. 5. 44.*

*Par.* Loue, in the Gospell prescribed; doth not abolish the law either of Nature, or of Nations: but is to be holden primarily in the degrees, that be in nature or condition neereft vnto vs: and then, these saued and ser-



ued, in the degrees further off, euen to the enemy. Now none, but know that loue to ones selfe, wife, children and countrie, is in a neerer degree, then to another common person, whether native or forren, friend or foe. Sith then the effect of loue craueth defence to the thing it loueth dearest; if it be by an enemy with violence assaulted, defence of it selfe, with the hurt of the impugner, if otherwise it cannot be safe, is most agreeable to the law of loue, and the neglect, a sinne. For defence in loue to these neere things, is a debt by Gods law, and therefore cannot be neglected without sinne.

*Past. Be there no exceptions in this point?*

*Par.* Yes, there be two things in our Defence by repelling force with force, to be kept. First, that our entent and will be only to saue our selues and ours from wrong. Secondly, that our mind bee free from reuenge or desire to hurt the enemy, while we haue to encounter him; but so strike him as forie for the necessity of hurting him. For so we draw sword against the wrong in, and not the person of, the enemy. If these be away, we fall, euen here, into the guilt of murder before God; though man, which seeth not the heart, condemne not for it.

Vnderhand.

*46 Past. Of open murder, thus farre: what hast thou to say of murder done vnderhand?*

*Par.* It is committed by deeds; either of vniustice, or of vnnmercifulnesse.

*Past. How of iniustice?*

*Par.* That standeth either in fact, or in words.

*Past. What is that, which standeth in fact?*

*Par.* It is done either by our selues, or by others for or with vs.

*Past. How by our selues?*

*Par.* We may do that mischiefe, either openly, or priuilie.

*Past. How openly?*

*Par.* Either in oppression or churlishnesse.

Oppression.

*47 Past. How in oppression?*

*Par.*

*Par.* When by wicked and cruell dealing, we wring and weare out another mans wealth, and so make him languish and pine away to death. Of which sort, that is most grieuous and stincking before God, which is done vpon strangers, fatherlesse, orphans and widowes: whom therefore the Lord, (such is his goodnesse) for the speciall care he hath of them, being destitute of friends in the world, and depending wholly vpon his merciful finding, hath carefully prouided for in diuers places of the <sup>d</sup>Scripture. And hence are so many, so often, and so grieuous complaints of the Prophets against oppressors of strangers, orphans and widowes.

<sup>d</sup> Exod. 12. 11.  
Dent. 24. 17.  
Ez. 27. 19.  
<sup>e</sup> Ierem. 22. 3.  
Zach. 7. 18.

*Past.* How many sorts be there of such oppressing and wringing murderers?

*Par.* Two principall: being either enchroachers vpon other mens livings: or vexers of other mens states.

*Past.* How is this encroaching made?

*Par.* Either by violent extortion; or vnder colour of bargaining.

48 *Past.* What be extortioners?

*Par.* They be such as seeke to get poore <sup>f</sup> Naboths vineyard from him, yea though it cost him his life for it, because it lieth so comodiously to their lands or howsen. Such be the enclosing Caterpillers of the earth, and ioyners of house to house, and land to land, against whom a h woe was gone out from God long ago; and some haue receiued it; and the rest shall in their time.

Extortion.  
<sup>f</sup> 1. King. 21. 2.  
3—verse 2.

49 *Past.* Speake of such, as worke vnder colour of bargaining.

*Par.* They be such as craftily get their brother in to defraud or <sup>i</sup> circumuent him in a bargaine, to make an vnreasonable gaine by him: the which is a colourable kind of murder, defeating another of the meanes of life, and many a one vseth it, & perceiueth not that y glosing colour he vseth to beguile with, is a knife of the Diuels preparing to cut the mans throat he dealeth with; whom Saint *Paul* threatneth the <sup>k</sup> vengeance of God against.

Circumuent-  
tion.  
<sup>i</sup> 1. Thess. 4. 6.

<sup>k</sup> 1. Thess. 4. 6.



Vexing.

50 Past. *Of vexers, what saiest thou?*

Par. Such be they, which trouble and vex men with vniust suits, and vndue courses in law, or with vnneigh-  
borly molestations of their persons or goods, that sor-  
row may strike to their hearts till they die.

Churlishnesse.

51 Past. *How by churlishnesse is murder made?*

Par. When thou mayest do a pleasure, and of churlish-  
nesse or sauage discourtesie, wilt not: as not to shew the  
way to one that is out of his way, or that is worse, to lead  
the stranger or the blind out of the way; against which  
fault there is a<sup>1</sup> curse by God pronounced.

<sup>1</sup> Deut. 27. 18.

Poysoning.

52 Past. *What is the mischiefe, that may be done in secret?*

Par. I meane poysoning, an Art whereof by strange  
inuention Italians and Spaniards haue so infected the  
whole world with, as a man can hardly assure his safetic,  
if he haue ought of importance to deale against a man  
Italianated, or Espanialized, adde, or enspired of the Ita-  
lian Priest, the great Witch and wonder of the world.  
Such also be they, which with <sup>m</sup> Iudas or <sup>n</sup> Ioab, betray,  
or stab others with a kisse.

<sup>m</sup> Lake 22. 48.<sup>n</sup> 2. Sam. 20. 9.53 Past. *How by others, for, or with vs, is murder wrought?*

Par. Either by combination, or procurement.

Past. *How by combination?*

Par. When we conspire with, or affociate our selues  
vnto others for slaying or mischieuing of another, as did  
• Achitophel with Absalom against David: and such as  
Salomon aduifeth his sonne to p<sup>e</sup>eschew the company of.

• 2. Sam. 17. 4.

P<sup>r</sup> Prou. 1. 10.

to 20.

Procurement.

54 Past. *How by procurement?*

Par. When either for pleasure or crueltie we set men  
a fighting with men or beasts, as did q<sup>r</sup> Abner and Ioab;  
and such as put <sup>r</sup> Paul, Ignatius and other Christians a-  
mong the Heathen vnto that punishment: or when we  
hire a Ruffian to way-lay our enemy and to slay him.

q<sup>r</sup> 2. Sam. 3. 24.<sup>r</sup> 1. Cor. 15. 32.

word.

55 Past. *What is the murder, that groweth by word?*

Par. It is either in imprecation, accusation, or entise-  
ment.

56 Past.

56 Past. *How in imprecation?*

*Par.* When through impatency vpon wrongs done, or things crossing me: I breake out into these foule speeches, a poxe, the plague, a murren, the hot pestilence, a foule euill, a vengeance, a mischiefe, the diuell take, or light vpon him or his; and such like a thousand curses, and bitter woundings which the wicked tongue cutteth the bodie or state of his neighbour with.

Imprecation.

57 Past. *How in accusation?*

*Par.* When we make a false, or if true in malice, an accusation against another in a matter to put him to death for. Such were *Doeg*, and *Naboths* accusers, and the witnesses that stood vp against *Christ* and *Steuens*. Hither also may be referred all stings of the tongue, that *vnruly euill*, whatsoeuer, especially slanders, detractions, backbitings, tale bearings, and such like, as whereby, a mans credit lost, he is much clipt of the meanes to liue by: also all scoffes, gibes, taunts, reuilings, and scornfull snubbings, as whereby their harts discouraged from proceeding in the good way to liue well and honestly by, they fall away from their integritie into vnwholesome waies which leade vnto death. And indeed the best disposed be most subiect to these *letzims*, as the Hebrues call them scorers, whose effects, the 70. looking into haue translated the word *loymes*, *Psal. 1. 1.* that is, pestilent companions, which by such their doings, bring a plague to the Common-wealths they liue in, by disgracing the vertuous sheppes of the godlie, which they grieue to see as wounding their wickednesse, that the moe may with them runne outragiously in the end vnto murder.

Accusation.

1. Sam. 22. 9.

1. King. 21. 13.

Mark. 14. 57.

Act. 6. 13.

James 3. 8.

58 Past. *How in enticement?*

*Par.* When wee egge man on to doe some capitall crime, which sound, he may die for: and this either to be partaker of his bootie, if it be to the purchase of a cheat (a fault among treacherous hosteler, inquisitiue, and no lesse obseruant of mens carriage and waies, when they come into Innes) or of desire to haue him dispatcht, if an

Enticement.



Vnmerciful-  
nesse.

emie: or to make gaine of some benefit, either of goods or lands by his death.

59 Past. *How of vnmercifulnesse is murder done?*

Par. When hauing in our power the way and meanes to saue the life of one perishing, wee refuse notwithstanding to doe it, either because we care not for him; or else because he is an emie.

Past. *In the first reason, a man is worthie to be condemned: is he no lesse in the latter?*

<sup>z</sup> *Matth. 5.45.*

<sup>a</sup> *Rom. 12.20.*

<sup>b</sup> *Eccles. 11.1.*

Par. Yes truly. For so farre will our Sauour Christ haue this Law to stretch, that according to the example of our heauenly Father, who <sup>z</sup> *raineth on the bad, as well as the good*, wee should let our bowels of compassion gush out vpon all men in differently; yea, euen our enemies: agreeably to that of Saint Paul, <sup>a</sup> *If thine emie hunger, feed him: if he thirst, giue him drinke: and of the Preacher, <sup>b</sup> Cast thy bread vpon the waters.*

Past. *Where then haue our Machiauelists their rules of policie grounded: who teach, that if our emie bee brought to that streight, that he may recover againe, though we would doe him a mischiefe, then we should helpe him out of it: but if he be so far gone, and as it were, vp to the chin in myre, that he cannot recover himselfe any more, then we might pop him under and not spare. For the one way, say they, thou maist make him of a deadly foe, thy sure friend: but the other way thou maist be sure to be rid of thine emie for ever troubling thee againe.*

<sup>c</sup> *Matth. 5.44.*

Par. A woe worth that policie, and that head, which deuised it, and them that practise it: then the which nothing can be more contrarie vnto Christian charitie, that should forbear to doe iniurie, euen to the emie; nay, that biddeth the good Christian, to <sup>c</sup> *loue and doe good to the emie*, euen in his deepest plunge: yea, when he is vp to the chin in any calamitie, to helpe him out, and not to tread him downe vnder the water.

60 Past. *The negative part of this Law standing in the prohibition, of hurtfulnesse to mans life, hath thus farre gone:*

goe

goe now to the affirmative, of diligence to support life, containing the good deeds and virtues in this Law enfolded.

Par. The virtues occupied about supportation of life, doe stand either in hurtlesse, or helpesfullnesse to our neighbours person or life; and may all be gathered, either in comparison of the vices handled before; or besides in regard of the end, whereunto they are more specially destined and appointed.

61 Past. What bee those workes which lie in comparison against the former faults, as meane virtues betwixt extreames?

Par. They belong either vnto the mind onely; or besides vnto the bodie.

Past. What are those virtues of the mind?

Par. They stand in affections about, either harmes from, or wel-willing too, our neighbour.

Past. What virtues of that sort arise there, about harmes done to vs?

Par. Such as haue to doe either with euils alreadie done, or with preuenting the doing of them.

Past. Say of such as appeare in wrongs done?

Par. They consist either in bearing, or in forgiuing them.

62 Past. Which is the vertue that beareth?

Par. It is called patience, a vertue better knowne, for the commendation the Scriptures giue of it, and more called for in the desire of good men, then practised in the vse of life.

Past. What sorts be there of it?

Par. Three: the one and the most vsuall, is that great and mighty stay of Christians, in the changeablenes and miseries of this life, whereby they looke in Gods good time to be deliuered from all aduersities and crosses, touching either the bodie afflicted with sicknesse, pouertie, hunger or other waies: or the conscience grieved with the remorse of sinne, whereof they hope and long to bee deliuered. Which patience is nothing else but the <sup>u</sup>wait-

Patience.

<sup>u</sup>Matth. 24. 46.



\* James 1.3.

ring for the comming of the Lord Iesus Christ, to set them at liberty from the power of al their enemies. Howbeit, this hauing an eie vnto God chiefly, is not so proper to this place, though a singular vertue, and one of the principallest works of faith, greatly vnto vs, and diuerse-ly in the word commended; and namely, where S.<sup>x</sup> James, bidding the faithful so farre to be from sorrowing, when they fall into diuers temptations, as they should rather ioy exceedingly; vseth this as a good reason, for that, the trying of their faith bringeth forth patience. And what then? Doth patience bring forth ioy? Yes verily, con- trarie to all opinion. Let patience, faith he, haue her full working, and continue out, and it will make the man of God so entire, as nothing vnto him shall be wanting: it will so garnish and set forth all the partes of him, as he shall be a perfit member of Christ, and so fit for the King- dome of ioy and consolation. This vertue the Grecians call *υπομονη*, the Schoolemen *patientiam passivam*, a suf- fering patience, because it patientlie suffereth all cros- ses, without grudging or murmuring against God.

Long suffe-  
ring.

63 Past. What other kind of patience is there more pro- per to this Law?

γ Rom. 2.4.

Par. The Grecians terme it *μακροθυμια*; and the schoole- men *patientiam actiua*, patience in forbearing to hurt another in rage or anger. The same is it, which the Scrip- ture ascribeth vnto God, when he staieeth his hand from destroying the wicked, for their offenses and blasphe- mies against him, waiting their returne. Which long-suf- fering of God, the Apostle bids vs take heed, we γ *abuse* not, considering, that so he bountifully leadeth vs to repen- tance. According to the example of Gods patience, the same vertue in men is defined, to be an obeying of reason in bearing iniuries and afflictions wrought by men, stay- ing in the griefe of mind, that it mooue not to doe any thing against right in reuenging harmes. Whereof the Apostle giueth this counsell to Gods children; <sup>2</sup> *not to a- uenge themselves, but 2. give place vnto wrath, leaving all* reuenge

<sup>2</sup> Rom. 12.19.

<sup>2</sup> Ibid.

revenge vnto God, whose owne it is, and no mans else. In the commendation of this patience, the <sup>b</sup> wise man maketh this comparison, *The patient man, is better then the mightie, and he that ruleth his owne mind, more worthie then he that overthroweth cities.*

64 Past. *What is the third sort?*

Par. It is called meekenesse, or that equitie, which the Grecians call *μετεικεια*, mildnesse of heart, that yeeldeth from the rigour of his owne right, that he might lawfully use in prosecuting and suing revenge vpon iniuries done him. Whose propertie it is to relent in opinion and purpose of revenge, and tolerateth the infirmities of another, and as the Apostle speaketh of loue, a branch whereof this is, *c conuereth the multitude of sinnes*; and therefore when ought falleth out, that might doubtfully be taken, construeth it still to the better part, and all this doth for concord and quietnesse sake.

Past. *But what must herein be avoided?*

Par. Our meekenesse, as it moderateth and guideth the affection in wrath, for vnitie and peace sake: so must it not bee too remisse, at no time to giue place to anger. For anger as it soone riseth in man corrupted: so may it in the regenerate, and lawfully too sometimes, if it keepe within the bounds, which the Apostle (as some expound it) hath set, when he saith, *d be angrie, but sinne not*. And truly, hee shall not sinne that is angrie for such things with such men, after such sort, at such time, and so long as it behooueth; so long as the Apostle there saith, that we *e Giue not place to the diuell, nor f let the Sunne go downe vpon our wrath*, that is, let it not continue till it grow to revenge. We must not then be as stones without sense, when ought is done vs whereby offence may grow vnto others, or the glory of God be empaired, or an il example brought in. For then ought we to be mooued, yea, and to labour to haue it punished by the ordinary magistrate, not so much for hate to the person, whom rather wee must pitie and loue, as for the redressing of the offence.

Other-

<sup>b</sup> *Prov. 16. 32.*

Meekenesse.

<sup>c</sup> *Prov. 10. 12.*  
<sup>i</sup> *Pet. 4. 8.*

<sup>d</sup> *Ephes. 4. 26.*

<sup>e</sup> *Ibid.*  
<sup>f</sup> *Ibid.*



g *Matth. 6. 4.*  
*Col. 3. 13.*

Otherwise for light matters, and priuate quarrels, wee must not be hard to remit, as we looke to find God also easie to remit vs our debts.

Past. *Where may this qualitie take best beginning?*

Par. In little ones especially. For euen thereafter, as they acquaint themselves in trifles now, and as it were, about their pinnes and points, to gather cholar, and the same to nourish vp with desire of reuenge; so will it in the end, when they come to bee men, breed a greater plague of contentiuousnesse in the societie they shall liue in.

65 Past. *Shew me that vertue, which hath an aptnesse to forgie wrongs.*

Tractablenes.

Par. It is tractablenes, whereby euen in great wrongs a man is easie to be entreated of pardon and acceptance to reconciliation, otherwise called gentlenesse of nature. A vertue most befitting such as couet the title of Gentlemen, so much in these daies hunted for, and so little yet in practise answered too.

66 Past. *What vertue is there that standeth in preuenting of harmes?*

Peaceablenes.

<sup>h</sup> *Rom. 12. 18.*

Par. It is peaceablenesse, studying to haue peace, so far as with a good <sup>h</sup> conscience may be had, with all men; yea, though it bring some hindrance with it, and bee bought with some losse. Which studie is ioyned also with a warinesse on our behalfe, for giuing offence vnto any, whom we haue to liue or deale with. Keeping yet still within this compasse [*Vsq. ad aras*] till matter of religion make to start off, or bid warre to the seducer: no peace being louely and durable, but in Christ. And this peaceablenesse hath to fight with two extreames; slouthfulnesse in neglecting meanes to worke or vphold peace: and flatterie, soothing in all matters, and crying <sup>i</sup> peace, where the Lord hath proclaimed warre: for want, either of iudgement, not seeing what is good to ioyne, or vphold true peace: or conscience, either gloasing with errors or iniquities for aduantage present or to come, as our time-

<sup>i</sup> *1. Thes. 5. 3.*

time-feruing Papists hold peace with Recusants; or not caring, how concord in verity and honesty may be made or nourished.

67. Past. *What be the vertues, which rise from affection of wel-willing to our neighbour?*

Par. This affection reacheth either generally vnto al, or particularly to some.

Past. *Which is the general?*

Par. It is beneuolence, good wil or kind-heartednes, reaching out a kind heart vnto all men for their good and safetie, to the vtmost of his power: and this is that bright and white vertue, which the Latines haue called *candorem*, because it beareth no spot of those dark clouds of hatred and euill will, but willeth and wisheth well to the good especially, and reioyceth in their prosperitie; approouing all mens good wil, and misconstruing nothing that is doubtfully done or spoken in the worser part. Where this vertue dwelleth, all enuie and malice, all waiwardnesse and ill will is banished; as also all light suspition, all misdoubting of mens good willes, and all foolish light credit, to beleue euery tale that is brought, whereby hate to our brother might be engendred. This also is good for young ones to season their first yeeres with, and to grow vp in.

Beneuolence.

68. Past. *Which is the particular?*

Par. It is called amitie or friendship, springing from the first. For beneuolence wel practised towards all men generally, will make a man apt to enter the bond of true friendship with some one or other particularly, whose goodnes, & godly disposition we shal get a special liking of. This vertue, as it rendereth good wil for good wil truly and vnfaignedly, without colour of flatterie, which, as one saith, is a pestilence in friendship: so doth it for confirmation of the same, liberally exercise too and fro, a certaine communion of duties & good turnes, either in gifts, or in worke, and that for vertues sake. What a bond this is, to preserue the vnitie of a Common-wealth, each one may

Amitie.

\* Cic. lib. de  
Amicit.



may thinke with himfelfe, by the contraries enuie and hatred on the one fide, where one doth eate and confume another: and the counterfeit face of good will on the other fide, whereby men feeke to know the bottome of their friends heart; and afterwards trecherouſlie, and *Indas*-like to betray him.

69 Paſt. *So much of the vertues belonging to the mind: What be they of the bodie?*

Par. All vertues, to ſpeak properly, are of the mind and will: we therefore muſt here, as before alſo we haue done, handle them by their effects, either within, which God alone ſeech; or without, which vnto man alſo appeare.

Paſt. *Shew me them, then by ſuch effects as thou canſt?*

Par. They all appeare either in ſpeech, or in doing.

Paſt. *What vertues may be expreſſed in ſpeech?*

Par. They be either eaſineſſe to afford it: or merines in vttering it.

Paſt. *The firſt what is?*

Par. It is a readineſſe either to be ſpoken with, or to ſpeake either to or for.

70 Paſt. *What calleſt thou the readie yeelding to admit ſpeech?*

Affabilitie.

Par. It is affabilitie, gently applying it ſelfe to heare another, whether in complaint or ſuit, with a willingnes to relieue or grant, as ſhall be conuenient; and it is alſo that courteſie, and lowly demeanure, with gentle ſalutations in meetings, which become euery mans perſon in his degree, that neither boldneſſe be in popularitie with the ſuperiour; nor too much demiffeneſſe in familiaritie with the inferiour; but as modeſtie requireth, if a man be the younger; and grauitie permitteth, if a ſuperiour. And this hath ſingular force to the winning of mens good willes both waies: and ſo conſequently to the ſauing of life vnto all in the bond of peace.

Paſt. *What faults are here to be eſchewen?*

Par. On the one ſide, to much fawning flatterie, flattering and ſmoothneſſe of ſpeech, without affection and we-  
faire

rable in the heart, such as theirs is, that will give you a faire word to your face; and yet will cur your throat if they can behind your backe; and on the other side, too much waywardnesse, sternenesse, or rigorousnesse of speech or looke, which will hardly giue a man accesse, or entry into his presence, will hardly affourd him any talke or conference, much lesse bee pliable to giue kind words and courtesie; such as *Nabal* is said to be: such men as they deserue, so doe they indeed incurre the hatred of all men, and be enemies to common tranquillitie: and so by their sowrenesse transgressors of this precept.

71 *Past.* What vertue is there, that standeth in speaking for another?

*Par.* It is lawfull defence by pleading another mans cause, either privately to the face of an oppressor, to disswade him from wrong: or publikely at the barre, to mooue iustice for freeing the innocent from the wrong doer. A singular vertue, as in all men of wisdom and courage, so in the Lawyer especially, comming to it more of zeale to the righteous cause, then for his fee.

72 *Past.* What vertue is there in merinesse of speech?

*Par.* Urbanitie, vsed commonly in iests and sports. Wherein to keepe a meane, as it is hard, so is it very commendable; and therefore good heed to bee taken for feare of offence: for all men brooke them not alike.

*Past.* What is the heed herein to be taken?

*Par.* That our iests be not the disgracing of any man, or hurt to his name: a common fault of many, whose reprochful scoffes, taunts and quippes if you remooue from their vsuall talke, you shall easily perceiue some wit perhaps, but no wisdom; though great wisdom and grace they set in a pricke and biting nip. But such speech cannot sit well with Christian manners; whose speech the Apostle would haue to be alwaies *in full of grace*, and *seasoned with salt*, only to edifie with all, being void of vanitie and lightnesse.

*Past.* May not some respite and leaue, for the quick-

ning

11. Sam. 25. 17.

Lawfull defence.

Urbanitie.

<sup>m</sup> Col. 4. 6.

<sup>n</sup> Ibid.



ning of our dull and wearied spirits, be granted some times from our earnest matters, to haue merrie talke?

*Par.* No doubt such kind of solace and sporting in wittie iests may be now and then vsed; prouided, that our merrie speech bee seasoned, as I say, by the spirit of God for feare of sinne. For, if thereby thou offend thy brother, and prouoke him to hate thee; thou walkest not charitably, and shalt giue an account vnto God of murder, the same being one of those degrees to a manslaughter, which we set downe in the beginning: or, if it doe not offend; yet if it haue no profit to edifying, thou shalt at least giue account for idle words: besides, what shalt thou get thereby thy selfe among men, but a name of scurrilitie, or common scoffing?

*73 Past.* But the Apostle doth flatly forbid a iesting, as a thing vncomely, euen the same; which by the Grecians called *Morose*, the Philosophers haue put in the number of vertues.

*Par.* True, because of the easie slippe, which is made therby into scoffing and bourding through an affectation of some either vaine applause vnbecoming pietie, or desire to sting another priuily. Howbeit, he condemneth not all maner of iesting, and pleasant speech; (so it hold a meane in seemliness and grauitie, both looking to the good end of profiting as well, as delighting the hearers, and fighting against scurrility on the one side, and clownish sowerness on the other side) but such as vttereth vanitie without grace to the heauer, or is hurtfull to any. For otherwise the Scripture wanteth not pleasant talke sometimes, as when *Eliab* mocked *Baals* Priests; and *Isay* the foolishnesse of Idolatours.

*Past.* But how may that fault of scurrilitie, or scoffing be eschewed?

*Par.* If thou giue thy selfe earnestly, to speake a good word by all men: A vertue no doubt, that as it is the hardest of all other because it hath to rule that slipperie peece of flesh within the mouth, which *S. Iames* saith,

o 1. Iohn 3. 15.  
p Math. 12. 36.

1 Ephef. 5. 4.

Allegoria.

1 Ephef. 4. 29.

1 I. King. 18. 27.

1 Isai. 44. 16.

Scurrilitie.

<sup>a</sup> *Is a world of wickednesse, and an vnruly euill, full of deadly poison: so doth it make a man perfit, as the same Apostle there saith; 7 If a man sinne not in word, the same is a perfit man, and able to bridle all the bodie. Wherefore hee that can set a bit in his owne mouth, to 7 keepe his tongue from speaking euill, hath verily well profited in godlines: but if he haue gone so farre further, as he can blesse also with his tongue, and say well by every man, howsoever satan prouoke him by his crossings to the contrary, when he is harmed; or grieued by any; certainly hee seareth God, and hath that great and speciall care, which here is required to saue life. For what is an euill tongue, but a 7 sharpe rasor, and a two-edged sword to slay withall, as the Prophet David likeneth it. Wherefore the good tongue, which guideth his words with discretion, and is full of blessing, is a medicinable salve to cure and heale y<sup>e</sup> all manner sores, that runne to the decaying of life.*

**74. Past.** *What be the vertues, that consist in doing forme? What to the preservation of life?*

**Par.** They haue in the man endued with their graces, either ability and strength to bring their effects to passe: or want both.

**Past.** *Say first of them which come not abroad for want of these?*

**Par.** It is commonly said, *In rebus magnis est voluisse satis*: that is, In great matters, to wit, exceeding our meanes and power, to 7 will, well is sufficient; and therefore the effects of all vertues thus in vs hindered, stand yet in wel-willing and wishing in heart the good thing vnto others, which we cannot do them our selues, and praying vnto God with secret groanes, and place and time serving with outward voice, for signification of our inward good will, to stirre vp other mens spirits and hands to do them good.

**75. Past.** *If abilitie and strength doe serue, what effects will be?*

**Par.** They stand chiefly, as the former in the vse  
of

<sup>a</sup> James 3. 6.

<sup>2</sup> — Ver. 8.

<sup>7</sup> James 3. 2.

<sup>21</sup> Pet. 3. 10. 11.

<sup>a</sup> Psalm 52. 2.

<sup>b</sup> Psalm 57. 4.

Wel-willing.

<sup>c</sup> 2. Cor. 8. 12.



of the tongue, so these in the managing of the hand.

Past. *As how this?*

Par. Whatsoever the hand can doe for vpholding life, it lieth either in bestowing of gifts, benefits and good turnes: or in yeelding redresse and remedie to euill turnes.

Past. *How in erogating of gifts?*

Par. By, either bountifull dealing to all persons, or places indifferently: or distributing to necessitie particularlie.

Past. *What is that, which reacheth hand to all in giuing?*

Liberalitie.

Par. It is called liberalitie, or bountifulnesse, freelic and chearefully, dealing a due portion of good things about to wholesome vses, where choice can see it most for need expedient and time conuenient. A vertue walking midway betweene two extreames, prodigalitie or wastfull spending without discretion or choice to vn honest vses: and couetousnesse, or greedie scraping, or raking-in of all, which hooke or crooke can get hold of: the one consuming the meanes of life to himselfe and his, whereby he perisheth, or is burdensome to the place hee liueth in; and so if idle also, as they be commonly, feedeth vpon the common sweat, not without hurt to the liues of others: the other (such is Gods iudgement vpon him, that will *a sacrifice to his net*) hath no hart to spend any thing on his owne bellie or backe, and so pineth himselfe away (which is another kind of selfe murder) and besides, by locking vp the creatures, which should flie abroad, and be therefore termed currant, to common vse, and liberall spending, hee bereaueth, so much as in him is, the meanes to vphold other mens liues about him. And this also is the Vfurters sinne, aggrauated the more, in that hee fretteth out also the very heart of an other mans stock, to draw encrease vnto his owne without brow-sweating, which he compelleth his neighbour to take for him. Liberalitie is free from these foule effects, extending with  
to the

*Habac. x. 16.*

the portion, by God lent him, his helping hand where most good may be done by it, and especially as Saint Paul biddeth amongst them *e of the household of faith.*

*e Gal. 6. 10.*

Past. *What is that, which supplieth necessity with the good hand?*

Par. It is either almesgiuing or hospitalitie.

76 Past. *What is almesgiuing?*

Almesgiuing.

Par. It is an effect of tender pity and compassion in the heart vpon the sight or heare-say of another mans miserie, to *f* minister vnto it, where or from whence soeuer he seeth, or hath the moane thereof made or brought vnto him.

*f Matth. 25. 44.*

77 Past. *What is hospitalitie?*

Hospitalitie.

Par. It is a cheerefull entertainment of such to bed or boord, or both, as be Pilgrimes, strangers and harbourlesse, especially for the Lords cause, and for a good conscience persecuted: not, as it is in these daies reputed, a keeping of belly-cheere, especially in Christmas dinners, and they made to such as can *g bid againe*, though Huch be shut vp in extreame niggardlinesse all the yeere after, euen against the poore mans howling at the doore. For these men by such house-keeping do both waies kill: the one by englutting at such feasts (as none, they say, to the niggards feast) which hee maketh either in superstition of the time, or of vaine ostentation to salue vp the name of a bad house-keeper: the other by neglecting the crie of the perishing poore vnmercifully.

*g Luke 14. 12.*

78 Past. *What vertues serue to the redressing of euils?*

Par. Heere hand is set against euils, either alreadie done or a doing, or entended to be done, vpon the life or commoditie of another to empaire or ouerthrow it.

Past. *What against alreadie done?*

Par. It is iust reuenge, which is the prosecution of an iniurious ouerbearer of his neighbour, in meere zeale of the oppresseds case, by due course of iustice so long followed vpon him, till either by punishment in the suit obtained, satisfaction be made to the partie grieved: or

Iust reuenge.



Fortitude.

proper inducement may worke remorse in him to cease from vexing, and to heale vp the damage already made.

79 Past. *What, if intended or a laying on?*

Par. It is fortitude, or stoutnesse of courage, for defending and maintaining an innocent cause; and the same is in the behalfe either of priuate persons, or of the publike state vndertaken.

Past. *How of priuate persons?*

Par. When by an outrageous and violent aduersarie another mans either life is attempted, or state mischieuously assaulted, without iust cause, and far from the succour of the Magistrate to flie vnto, is by a priuate man protected and saued from violence or spoile, though he haue no interest in the cause himselfe, but only of a godly desire to haue innocencie go safe in his presence, from the wicked inuadour.

Past. *How, in regard of publike state?*

Par. This also hath place in persons as well priuate, as publike

Past. *How in priuate?*

Par. When for loue of our countrie, wife and children, called thereunto either by necessitie of sudden inuasion, or by the Magistrates mustering and choise, a resolute heart vpon the goodnesse of his cause encountreth the enemy to beate backe his force, yeelding rather vnto death for the sauing of his countrie, then to flight for the sauing of his owne life, vnlesse a publike discomfiture be made in the host he fighteth in.

Past. *How in publike?*

Par. The vertue of true fortitude hath a chiefe place in the Magistrate, as one of the parts, which the Scripture requireth in him, to be a <sup>h</sup> *man of courage*, to defend the oppressed, to cut off the wicked, and to see equitie maintained, without feare of any mans person, the <sup>i</sup> iudgemēt, which he executeth, being Gods: not sparing to draw out the sword for the rooting out of malefactors and breakers of y<sup>n</sup>itie, which God, by this charge, wil haue

<sup>h</sup> *Exod. 18. 21.*

<sup>i</sup> *Deut. 1. 17.*

to be kept, without either extremitie, where hope is of amendment, or partiall wincking, where none is, or accepting of persons, where fauour reward, or foolish pitie be set a working.

*Past. But is not this fortitude repugnant to meeknesse and patience thou erst spakest of?*

*Par.* No; they will aptly go together, as in private men to helpe to keepe vnitie and peace: so in the Magistrate aboue all others. Who was <sup>k</sup> meeker then *Moses*? yet was he a faithfull seruant to execute Gods vengeance with courage vpon all enemies. How far was *Dauid* from reuenge, though King chosen, when he <sup>l</sup> spared *Saul*, whom he had at the vantage in the caue? when he remitted that <sup>m</sup> barcking and blasphemous tongued *Semei*? and yet with what boldnesse did he alwaies reuenge and put the enemies of Gods glorie to the sword?

<sup>k</sup> Num. 12.3.

<sup>l</sup> 1. Sam. 24.12.

<sup>m</sup> 2. Sam. 19.12.

*Past. What is the reason of this?*

*Par.* The Magistrate beareth two persons about him; one priuate as a man, and his owne, which meeknesse is the best ornament for, especially in his owne affaires: the other publike, as an officer, and the Lords, which must preuaile with courage and boldnesse to be moued at no mans face, for the peruerting or neglecting of iudgement.

*Past. What other grace is requisite with it?*

*Par.* This courage must also be ioyned with the feare of God, with true dealing, with hate of couetousnesse, and with a iust zeale and indignation against wickednes, which may enflame that boldnesse effectually to punish the euill, else may it grow into rashnesse, crueltie and tyrannie. For to that vse is the sword into his hand giuen, to execute the will of God at home against malefactors, and abroad against enemies.

80 *Past. If the Lords Officer in one kingdome haue the sword giuen him against a forrener, becomming to him, as King, a iust enemy: thereby is ratified the lawfulnessse of bloodshed in warres; which some Anabaptists denie, and*

War-waging.



*therefore take the sword cleane out of his hand.*

*Par.* As they be wicked aduersaries to the condition of Princes, and the well ordering of Common-wealths: so the truth is, that iust wars are by Princes to be foughten, as being the Lords, when an vngodly enimie shall rise vp to disturbe the State of a kingdome setled. For where, by the Apostles word, he is said, <sup>n</sup> *not to beare the Sword in vaine*, he should in vaine beare it, if he might not smite with it, as often as iust matter should be laid for it. Which then is chiefly, when either rebellion of homage, or inuasion of forrenage, is opposed to it.

*Past.* *Vnder what conditions are they to be waged?*

*Par.* The Lord himselfe hath prescribed the right of wars, as in Cities besieged; so vpon all proclaimings, for auoiding of vnnecessary effusion of blood, if equall conditions will be admitted, that <sup>o</sup> first *Peace* be offered, and that accepted, they to be taken to mercie: if not, to be put to the sword, whereunto the Heathen also haue subscribed, as to a law to be obserued in warres, euen by the light of reason natural. Also Princes are not with hatred, but with desire only of repressing and reforming the euil (after all assayes to Peace) their battailes to wage against enemies, and so to do them good, though against their willes.

81 *Past.* *Of the vertues laid in comparison, with the vices forementioned, thus far: is there any other, which respecteth the end more peculiarly, of keeping vnitie and peace?*

*Par.* Yes, it is the general vertue, which containeth all other vertues in it, I meane Iustice, yeelding to euery one his due, and keeping equalitie without hurt to any mans bodie, goods or estimation, either by violence or by fraud.

*Past.* *This vertue, then, is necessarily for the conseruation of life in vnitie and peace, as of all men to be obserued, so of the Magistrate especially; is it not?*

*Par.* Yes, by doing Iustice in the wise and discreete execution of the lawes, which he is the keeper of for himselfe

<sup>n</sup> Rom. 13. 4.

<sup>o</sup> Deut. 20. 10.  
11. 12.  
See of this  
whole matter,  
P. Martyr. loc.  
com. loc. 4.  
loc. 16.

Iustice.

himselfe and his people, as without the which his realme would soone be tumbled downe in the abundance of wickednes, which would for want of iustice, overflow it.

Past. *But why addest thou these epithetes, [wise and discreet] to the execution of his lawes?*

Par. To good purpose: for it may so fall out, that in one and the selfe-same fact, by diuers men committed, such a change and difference may be as touching the qualitie of it through circumstances of time, place, person, manner of doing and end, as to straine out the rigour of the law alike vnto them all, may make slip into that, which is commonly said, extreame law, extreame wrong.

Past. *What is he, then, in such cases to do?*

Par. To appropportionate the sentence of the Law, which he is the mouth of, or rather himselfe, as also he is called a liuely and speaking law, by that, which lieth dumbe and dead before him, in the volume of it: that so each one may receiue his due, according to the qualitie of his fault, wisely esteemed and discerned, by such circumstances knowne or proued.

82 Past. *What other vertue, then, is there, to sit in the Magistrates heart with the execution of Iustice?*

Par. Euen that [*moderata*] or moderate weighing and bearing of offences, which before we praised in priuate men, as being the bit to pull in the humane lawes and to construe them, not by the Letter, but by the intent of the Maker: for example, the Law condemnes a theefe to die: mitigation weigheth the case by the principall intent of the Law; and finding the conuicted to haue been tofore of honest cariage, and yet now for hunger, to haue stolne bread without violence offered; granteth him the book, to rid him from the rigour of the law, bidding the theefe to die.

*Moderata.*

Past. *But, is not this yet against iustice, being against law, the rule of iustice?*

Par. Humane lawes, can neuer be made so perfectly,



but euermore some circumstance or other may make an exception for the wise Iudge to stay vpon: the perfection of Gods lawes, the negative especially, admitting no such at any time, in any place, by any person, for any end, through any meanes. And this difference leaueth scope to the Magistrate, not in Gods at all, but in mans lawes by due reason to mitigate, change or take away punishments deserued by transgression. And yet in breaches of such lawes, this moderate pulling in of the lawes rigour, approueth not the least slip; much lesse aboliseth the lawes; but somewhere in case, by the law, not principally spoken of, pauseth and striueth to equitie of conscience in a circumstance, crauing fauour against strict dealing. And this vertue waueth in a meane betwixt crueltie and cockering, keeping the direction of iust reason in iust things, not allowing offence, but lessening paine vpon sight of cases running in betweene that strict word of the law condemning, and equitie pleading vpon a circumstance not to frustrate the law, but to ease the mulct of the law: or if two lawes concur, and the lesse be transgressed, to rescue the lessers paine by obedience to the greater: as obey parents, and obey God. But the parents command what God forbiddeth; disobedience there vnto man, is seruice heere vnto God: and therefore not to be punished.

p Perzel. de vir-  
tut. 24. Tab.

Arg. 13.

q Phil. 4. 5.

r Deut. 19. 13.

Past. *There be two sayings, as p some haue matcht them, that seeme in this point contradietorie, q Let your equitie (or moderation in offences) be knowne to all men: and, r Thine eye shall not spare him, but shall take away innocent blood: lenitie in the one, and seueritie in the other, enioyned.*

Par. They disagree not: first, because the one hath vnderstanding of priuate offences; where (out of the case of defense as before) our equity must shine in forgiuing and forgetting; in interpreting all to the best, in doubtfull things; and in gentle admonition, before we proceed further against him: and the other of publike; where seueritie

ueritie appertaineth vnto durie, (which is Gods and not ours) whensoever he bids to smite in reuenge of his own lawes. Then, seueritie and equitie in due place obserued, may stand in one law together. For the law, of not sparing, speaketh to the Magistrate; of hainous sinnes, as of wilfull murder; and of false accusation, to repay death for death, and limbe for limbe: but when it happeneth by chance-medlie, equitie permitteth to take Sanctuary, and spareth the person, as innocent, if he take that refuge. This equitie therefore in the Magistrate is a vertue mitigating seueritie of iustice, either gentlier punishing, or euen remitting also, the offence, vpon probable reason from a circumstance.

83 Past. *It is not unworth noting, which also they giue of mercie by our Saviour commanded to be vsed, hauing place also in iudgement.*

Par. True: for equitie and mercie haue like effects in iudgement, & the one is cause of the other. For the Iudge will hardly do equitie, whose heart is not moued with pitie: which hath two degrees; the one is, to haue a feeling of anothers miserie, especially, if vniustly he be brought vnto it, and according to our calling to helpe him so oppressed: the other is, this equitie in punishments deserued, vpon probable cause to measure the paine in such, as seeme curable; or in some circumstance lesse blameable: which pitie, equitie or clemencie, ouerthroweth not particular Iustice, which the Officer is bidden the wicked and incurable to strike with: but ordereth it to the best end in such, as are overtaken of infirmitie: the difference being in the subiects, which Iustice is to be occupied in. Iustice mercilesse without sparing eye in the one; and Iustice mercifull in the other, to be extended. And the sins in misioyning of these are to be abhorred, lest iustice without mercie degenerate into crueltie: and mercie without iustice grow into retchlesse lenitie, giuing hope of impunitie vnto all malefactors, which also is [*Sana Bonitas*] cruell goodnes and foolish pitie, rightly called,



called, the marring of the Citie. And thus much of this Law against murder.



CHAP. IX.

*Of the seventh Law.*

Pastor.

S. I.



*He seventh Precept succeedeth, what be the words of it?*

*Par. Thou shalt not commit adulterie.*

*Past. What method wilt thou in this law insist upon?*

*Par. I will, through Gods grace, first giue a foretaste to it: and then, the full handling of it.*

*Past. Wherein shall the foretaste be made?*

*Par. In the dependance it hath vpon the next afore-going; and in the grounds of it.*

*2 Past. What affinitie hath it with the former?*

*Par. Albeit before shewed; yet heere I will tell it thee, in another forme. Two things there belong to my neighbour, which I must not hurt him in: First, Inherent, or sitting in him: Secondly, Adherent, or cleauing to him. The Inherent; is either his soule to be kept in his bodie, till God call it out, to liue the life naturall: or his wife, to be kept to his bodie, till death sunder them, to liue the life matrimoniall. The Adherent is, either his substance or liuelihood, to liue by, as God shall allot it: or his credit, as a meane to gather substance by, as God shall offer men to deale with. And of these, as the one to the other; so both to the former, do serue. To the hurtfull remouing of these from our neighbour, certaine instruments there be in man: the <sup>1</sup> Feet swift to shed blood: the member of*

*lust*

lust, raging to defile his bed: the hand raught out, to dissipate his substance: the mouth opened, to empaire his credit; and the heart within occupied, as a forge to hammer all these forth, by the affection to conceiue lust to them; by the mind to inuent the meanes for compassing them; and by the will to push the powers of the body forward to the putting of the meanes in execution, for atchieuing the purpose. Now these all the Lord, in these five Lawes negative, doth restraine. For, as in the first he hath shackled the feet for running to spill blood vnmercifully: so doth he in this, alay the vnruely instrument of lust, for defiling his bed vnchastly; and his *owne bodie* hurtfully; and will in the next, manacle the hand, for fingering his goods iniuriously; and then shut vp the mouth for blemishing his name slanderously. And lastly, bridle the heart, and very first risings, for coueting any of his things damageably.

<sup>1</sup> 1. Cor. 6. 18.

3 Past. *What be the grounds of this Law?*

Par. They lie in the end of making it: in the equitie of obseruing it: and in the reason of setting it out by the name of adulterie.

4 Past. *What is the end?*

Par. The Lord, for the propagation of an holy seed to be made vpon earth by man, keeping vp in himselfe, and another, the purity of that image, which he gaue him in his first creation, before he came to the knowledge of his owne nakednesse and impuritie, which transgression had brought him into: would haue him keepe his cleannesse inuolable, in that coniunction, which he had made betwixt man and his wife in Paradise. As also for the necessitie, which man lieth now in, of inordinate concupiscence, would haue him, if not finally endued with the gift of continence, to vse chastlie the remedie, which marriage remaineth now vnto him for by his blessing.

<sup>u</sup> Matth. 19. 11.

<sup>x</sup> 1. Cor. 7. 2.

5 Past. *What equitie standeth it vpon, to urge the obseruation?*

Par. It is meet that sinne be refrained, and the vertue embraced



embraced, both for Gods cauſe, and mans good.

Past. *Why for Gods cauſe?*

7 I. Pet. I. 16.

2 I. Theſ. 4. 4.

2 I. Cor. 6. 19.

Par. For that he commandeth it: driueth thereby to ſo good an end, as we ſaid, to haue vs *holy, as himſelfe is*; and to uſe the helpe he giueth vs by it, to preſerue from roauing luſt, and inordinate ſpilling of ſeed: as alſo in regard of the faith in marriage giuen vpon the pawne of his name, and for the *keeping of our veſſels vnto him, in holinneſſe and honour* for his *holy ſpirit* to dwell in.

Past. *Why for mans good?*

Par. For that his excellencie, aboue all the living creatures of the earth beſides, therein chiefly ſhineth, that in an holy and ſetled choice, he can uſe the meanes of propagating his kind, when he ſeeth time, and ſeeleth need for withſtanding the diſhonour, he might, by breaking the bounds of honeſtie preſcribed him, ſet vnto his bodie a reproch of brutiſhneſſe in following forbidden fleſh. As alſo, for that luſt, either not getting into, or breaking out of that holy border of wedlocke, would bring a confuſion to Common-wealths in the encrease of baſtardie, both to the interuerting of heritages from the right heires; to the burdening of families with the Cuckowes eg, which hatcht and bred with paine wil eat vp the dam that feedeth it: and to the peſtering of countries, with the vntaught children of the earth: beſides the hurtfulneſſe of the example from great offenders eſpecially, to the multiplication of whoredomes in the land.

6 Past. *Why is it ſet out by the name of adultery rather, then of ſodomie, beſtialitie, inceſt, rape, and ſuch like, being greater?*

Par. They bee greater indeed in themſelues conſidered, as abhorred of nature; but adulterie is expreſſed, as more publiſhly offenſiue. Firſt, becauſe it daſheth the Law, end and equitie of wedlocke, to ſo high and honorable uſes, by the Lord inſtituted and bleſſed; the Law, becauſe it breaketh the faith, by two mutually plighted

to

to be, liue and continue one flesh: the end, because it bringeth pollution into the ordinance, which God for propagation of an holy seed, hath sanctified: the equitie, because it maketh a confusion in stockes and families through bastardie. Secondly, because there is into this sinne so much the easier a slip, as the hope of lying vnspied, seemeth the greater, while the deceiued husband may father the seed, by the wife trecherouslie stolen and receiued of a stranger. Thirdly, because adulterie is a sinne further spreading to the hurt of humane fellowships, then any of the sins afore-named, as hath bin shewed in the equitie of this Law.

7 Past. *So for the fore-tast: What order wilt thou keepe in the handling of it?*

Par. I will lay foorth the sinne flatly forbidden; and then the vertue, by implication of necessary consequence commanded.

Past. *What is the unrighteousnesse in this Law forbidden?*

Par. All the vnruely and inordinate affection of lust, either working or tending to the embracing of strange flesh.

Past. *What callest thou strange flesh?*

Par. Whatsoever either nature abhorreth; or this Law condemneth the mingling with.

Past. *How is this sinne otherwise called?*

Par. In one word, incontinencie, and by the generall name, in an emphasis vncleannesse: but wee will heere call it vnchastitie.

8 Past. *And what is that?*

Par. It is a yeelding of ones selfe vnto the vnlawfull desire of copulation.

Past. *Why callest thou it a yeelding?*

Par. To distinguish the sinne here forbidden from that lust, which is in the tenth Law restrained, where the first motions and forepassions onely are prohibited, though vnyeelded vnto.

Past.



Past. *How many waies then is unchastitie committed?*

Par. According to course, either naturall, or vn-naturall.

Past. *How by course naturall?*

Par. Either inwardly, or outwardly.

9 Past. *The unchastitie within, what is?*

*b Matth. 5. 28.*

*c Psalm. 130. 3.*

Par. The affection of the hearts vncleane lust, and thoughts about it, consented to, or for meanes of compassing it, in the mind laboured vnto; though neither the sinne, nor the meanes, be yet attempted, committed, or broken out. Whereof our Saviour speaketh; *b He that looketh on a woman, to lust after her, hath alreadie committed adulterie with her in his heart.* Who meaning the very first stirring, though strouen against (which is a worke of grace against the corruption of the flesh) and making that the acte, as done before God, if he should *c marke it;* meaneth much more a deliberate stay vpon, and working about the lust by sight conceiued, and at the window of the eie let in. For before him, as is the hart, so is the man; an adulterous heart, an adulterous man.

10 Past. *The unchastitie without giue me?*

Par. It is either the act selfe, or the procurements to it.

Past. *What is the act selfe?*

Par. On the womans behalfe it is, either voluntarie, or forced.

Past. *How voluntarie?*

Par. When shee sets her lust to the mans, for doing the act.

Past. *How is this done?*

Par. Either in wedlock, or out of it.

Past. *In wedlocke how?*

Par. By misdoing, either in the foregoing to it, or in the duties of it.

Past. *In the foregoing to it, how is the offence made?*

Par. Either in the due preparation for it: or in the person seeking it.

Past. *How doe men in the due preparation offend?*

Par.

*Par.* Either in the necessarie meanes to vphold the wedded state, or in the end it is giuen vnto for.

11 *Past.* *How in the meanes?*

*Par.* When a man seeketh a wife, before he hath either wit to gouerne her, as an head should doe; or wealth to maintaine her; or trade to liue contentedly with her by: or such an one, as for want of education or dowrie, may make feare in the place they dwell in, of lining, either vnquietly, and so by Satans egging, dissolutely, or vnto their neighbours hurtfully.

12 *Past.* *And how in the end?*

*Par.* When either the lawfull and honest, is either not at all; or not principally: or the vnlawfull and dishonest, is sought for in marriage.

*Past.* *What is the end lawfull?*

*Par.* The end is threefold: first, an holy propagation, to the vpholding & replenishing of mākind for the accomplishing of the Lords number. Secondly, mutual comfort, for staying each other in y condition of accidents domesticall or forren: if bad, by sorrowing each others sorrow; with seeking meanes of ease: if good, by reioycing in each others ioy, and studying for the continuance of it. Thirdly, a remedie against fornication, by taking it vp, as the Lords blessing and gift to that end, the Apostle so counselling rather to <sup>d</sup> doe, then to burne, as doe they, whom no doubt hee foresaw, when he foretold of their comming, which <sup>e</sup> forbidding to marrie, should make that burning, which hath shewed so foule effects within and without their cloisters.

<sup>d</sup> 1. Cor. 7. 9.

<sup>e</sup> 2. Tim. 4. 3.

*Past.* *What vnlawfull ends be there?*

*Par.* When men propound to themselves, the satisfying of their lusts, or the getting of wealth; or their planting into such, or such a stocke, as they reckon of, not for the honesty of it, but for some countenance to be gotten by it, and that by the same they may be either protected in euill purposes, or strong to ouerbeare others, whom they shal seeke to anoy. These & such like by-ends, make the



the defiling of holy-wedlocke, with such vncleane and vngodly drifts.

13 Past. *What offence forgoeth in the person?*

Par. It lieth in regard, either of age or of choice.

Past. *How of age?*

Par. When either too young, or too old, enterprise marriage: the one wanting discretion to gouerne himselfe or his wife, such as commonly be those vntimely made matchlesse for coniunction of stocks or liuings: a fault also in wardships, whom comming to yeeres, either mislike maketh to breake faith, without feeling giuen; or continuance, to liue vnquietly and discontentedly, and so to roaue abroad incontinently: the other both tumbling himselfe the more speedily into his graue, and hindring his better preparation for death; vnlesse the match made be with his equall in yeeres, and this onely for mutuall helpe and cherishment.

14 Past. *How of choice?*

Par. When there is betweene the parties contracting, either disparagement, or notorious stop otherwise.

Past. *Wherein may disparagement be?*

Par. Either in yeeres, or in condition.

Past. *What inequalitye is there in yeeres?*

Par. When the young man or woman, contract with the old, for lust or liuing. Such matches seldome prosper, or hold agreement: and as the younger throweth himself into the snares of satan to be entangled in concupiscence, and so to commit adultery: so the other goeth vnder the guilt of that sinne as a procurer of, or an abbettour to it.

15 Past. *What in condition?*

Par. It lieth either in profession of religion; or in state of birth.

Past. *Shew the disparagement, that is in profession.*

Par. It is, when the true belecuer, forgetting himselfe, ioyneth with an Infidell; the good Christian, for example, with a Papist. These draw in an *f* vneuen yoake; s weaue linse-wolfie, and s sowe the Lords field with di-

uers

*f* 2. Cor. 6. 14.

*s* Deut. 2. 29.

*h* — Ver. 10. 11.

uers feedes. And because without speciall grace, which God is not tied to giue vnto such, as will so tempt him against his reuealed wil, <sup>i</sup> forbidding and <sup>k</sup> punishing the matches of the sonnes of God with the sonnes of men, as may appeare by diuers examples, as being against the good end for breeding and encreasing of a godly seed vpon earth, which *Abraham* had a care of, when he <sup>l</sup> chose a wife to his sonne *Isaac*, out of his owne countrie and kindred, though somewhat, yet not so grossely spotted with Idolatrie, as were the Canaanites, that <sup>m</sup> *curfed* brood: because I say, the worke and fitteltie of Satan in the vnbeleeuers is apter and likelier to seduce and corrupt, then to be vnto the truth reclaimed: he hazardeth mightily, and, as wee see often, ouerthroweth his faith and vprightnesse, which ventureth such a match; as *Salomon* deciaied in faith and fauour with God by his marriages with <sup>n</sup> strange women. And as the euill sitteth fast to himselfe, that so doth: so doth it to the seed so mixed. For we seldome see a faithfull one, growne out of a bastard or mungrel stocke, vnlesse better education abroad, through Gods calling make the change. This then, as it straineth the holy seed, by mixing it with the vnholys against this Law: so is there in it a dangerous step made to spirituall whoredome.

16 Past. *Giue me that disparagement, which is in state of birth.*

Par. Albeit (other things answering) it haue no vn-cleānes in it selfe, yet hath it a ground for Satan to work a mischief on, while the meane borne man, now made the head of the nobly descended womā, shall not go without disdaines perhaps & snubs; if not crooked workings, whē he shall vse the authoritie of an head ouer her, stepping awry from duty, godly or matrimonial: and so a gap may be opened of discontentment, and of dangerous sequels vpon that of separation, if not by that, or besides, of turning vnto strāge flesh, as <sup>y</sup> diuel is no lesse busie to lay the baites to such a thing, the strong to push forward vnto it.

17 Past.

<sup>i</sup> Exod. 34. 16.

1. King. 11. 2.

Deut. 7. 4.

<sup>k</sup> Genes. 6. 2.

<sup>l</sup> — 24. 4.

<sup>m</sup> — 9. 25.

<sup>n</sup> 1. King. 11. 1.

Deut. 17. 17.



17 Past. *What notorious stop may there be to make offence in choice, if it be contrarily made?*

Par. It is either in the particular state of the person, or in coniunction of blood.

Past. *How in state of person?*

Par. It lieth either in his condition, or in his body.

Past. *What is the condition, which may hinder choice?*

Par. Either non-age, or couerture.

Past. *Why in non-age?*

Par. Because it can neither plight faith for lacke of discretion: nor performe matrimoniall parts for want of yeeres and vigour, and so a mocke is made to that *honorable* state; and, if the other partie be of ripe age, it is also set open to Satans tentation.

18. Past. *How offend persons under couerture?*

Par. When either voluntarily without consent of parents, patrons, tutours or guardians one or both doe enter contract: or inuoluntarily, one party caught away, though after it giue consent, doe make a stoalne marriage.

Past. *Of parents consent P hereafter: but is not matrimonie upon the rape finished, true matrimonie?*

Par. Matrimonie in deed, but the plagues which haue risen vpon such stealing, doe easily shew the sinfulness of it. So, though it be a marriage still, that is so made vp: yet howsoeuer the Canonists hold them good, or excuse them; the ciuill lawes doe punish both the stealer, and the abbetor to it with death, yea and parents too, if after they allow it, with banishment: and our lawes of late haue worthily made it felonie, if it bee an heire that is stoalne. Howbeit, with *q P. Martyr* I wish, that all such stoalne matches might be by the Magistrate vterly disannulled, as Gods ordinance for honour to parents being thereby despised; and youths vnto such catc hings vp, emboldened; while hope may remaine of mariage to be allowed them with their carriage.

19 Past. *What is the state of bodie, which may marre choice?*

Par.

o Heb. 12. 4.

p §. 73.

q Loc. com. class.

2. Loc. 10.

§ 33.

*Par.* When there is in it, either an indisposition to performe the mariage durie; or a contagion infectious.

*Past.* What is the indisposition?

*Par.* It is either naturall, casuall, or by hand wrought.

*Past.* What is the naturall?

*Par.* Such as they haue, whom our Sauour calleth *chast borne*, hauing a naturall or perpetuall impotencie, to the act of generation, the chiefe end of wedlocke, where the other party desireth the fruit of the bodie. The Physitians call it Frigiditie incurable; for there is, which may by Art be cured, or recouer it selfe in time.

*Matth. 19. 12.*

20 *Past.* What is the casuall?

*Par.* It is that which a man falleth into by sicknesse, or howsoeuer weaknes or impotencie may be brought vpon him.

21 *Past.* What by hand wrought?

*Par.* That state of bodie, which they haue, whom we call Eunuchs, or *by man made chaste*.

*Ibid.*

*Past.* What of all these to the purpose?

*Par.* If any of the first two marrie, knowing their impotencie, they abuse wedlocke vnto a nullitie, and make the deceiued partie to sinne, if a lawfull diremption set her not free to marrie elsewhere in the Lord, and in the desire to be a mother: vnlesse she knew it before: for then it was no error vnto her; but a settled choice of the person with the infirmitie, and so not to be heard in her complaint, or suite for a separation; but to be let alone till the Lord make it: or entreatie with God for the gift of continencie, in that necessitie, do quiet her heart of her rashnesse repenting: if the Eunuch marrie; whether knowne or vnknowne & with consent, it is not of the Magistrate to be tolerated, as a kind not only of whoredome, but also of murder in defiling the bed without possibilitie of fruit, and marring the womans seed, and so litle withall quenching as a remedie, the lust, as it leaueth it the more vnsatiablie prouoked to be satisfied for generatiō, which his impotencie cannot: and so sets her in danger to hunt



after lust elsewhere. And seeing God hath not these together ioyned, they ought to be put a sunder, and that, not without punishment.

22 Past. *What is the infection, that may binder marriage?*

Par. Any contagious or incurable disease, which bringeth infection with it, as namely, the Leprosie. For that, and the like diseases, make a man vnfit for marriage, because thereby he should, both his wife infect, and send forth a noysome and a wretched generation from him; and besides encrease a contagion and plague to the common-wealth.

23 Past. *But what if his maladie grow after marriage.*

Par. No separation may then be made; sith God hath cast it in betweene for some purpose in his wisdom. And heere the sound partie is, as dutifull to keepe and sustaine the infected: so yet to hold off from bed and boord, lest it also be touched, and their issue become vncleane: and each partie is, by prayer and other due meanes to labour for the grace of chaste containing, and of patient abiding vnder that crosse.

24 Past. *How in communion of blood is stop made?*

Par. When contract is made within the degrees by law prohibited.

Past. *What be those degrees?*

Par. They be either in Consanguinitie, or Affinitie.

25 Past. *What degrees make marriage unlawfull in Consanguinitie?*

Par. As they be particularly in the <sup>1</sup> Law set downe, and out thence into a Table perfectly drawne, and in our Churches fixed: so are they vnder this distinction comprehended, to wit, all that haue a parentall flowing of blood downeward, a filiall aspect vpward; or a fraternall meeting immediately in one stocke. Thus the father, vn-  
cle, and all above, how high soeuer directly or sidelong-  
ly, are forbidden coupling with their vnderlings, as  
springing in blood from them: thus the sonne and all di-  
rectly

<sup>1</sup> Leuit. 18.  
vers. 6. to 19.

rectly or sidelongly are kept off from al either way about them : thus also brethren and sisterne are restrained from mingling together for their communion in blood vnbrokenly meeting in their father.

*Past.* Where, then, may parties, from one stocke descended, make returne, for repairing the decay of it, if any be; as nature desireth the fortification of it selfe, as much and as soone as may be, by the reduniting of things otherwise in it disperpled?

*Par.* Euen in the next spring after dissolution of blood. For as neereneffe of blood in domesticall encrease, how long soeuer in one family continued, maketh restraint of mariage within that familie : so, when any of that stocke is grafted into another stocke, the blood is now broken off from the first, and is setled in another, and so the stop is taken away, and by consequent, place left for mariage in their seed. And vnlesse heere, euen in the first descent, a coniunction may be made, it cannot be made for euer : because the reason being in <sup>u</sup> neereneffe of blood, which is esteemed so long, as it keepeth a continued issue in one stock; if neerenes of blood remaine still in the first spring that is made in two stockes, that is, where one brother or sister marieth one where and another elsewhere ; then will it keepe still the same flowing neereneffe for euer. For, marke that in all the particulars expressely in the <sup>x</sup> law forbidden there is a qualitie of fatherhood and childhood vpward and downward perpendicularly, and collaterally by blood vnstopt : the stopping whereof is neuer made, but by plantage of children into another stocke, where blood once stayed, may make returne in the next issue of them, who be so in stockes disseuered.

*Past.* By the former distinction, and this declaration, thou holdest it lawfull for cosin-germans in any degree to marrie together, dost thou not?

*Par.* I do so, the Lawes neither Diuine, nor Humane-Ciuill making any restraint: what the Antichristian boldnes by his Canon lawes, hath done in driving it off to the

<sup>u</sup> *Leuit. 18. 6.*

<sup>x</sup> *from vers. 7.*  
*10 17.*



1 Gen. 24. 67.

29 13. 28.

Iud. I. 13.

fourth or fifth degree, and for what gaine to himselfe by his dispensations and indulgences in that market also; we may esteeme by the freedome of the highest lawes; and know how the lesse account to make of that expedience, which custome hath set so great a scruple in, as if nature had wrought it: where no decay of honestie sitting, and so no shame arising, and the rule of all rules so farre from making any, as it affordeth most memorable examples of it: and nature among the Heathen, by the same rule of reason led, hath also practised it: I see not what inconuenience may grow any way by such matches, made in the Lord. For the eye is cast to the law; faith there findeth no prohibition, he vseth therefore the benefit of making his choice out of a stock better known vnto him, then out of a strange house: who may heere condemne his act of inexpedience, being for himselfe so expedient, if not necessarie, the Lord knitting the hearts into one, vpon the assurance of lawfulnessse before God and man. If any alleage either blushing in nature by vncouering his owne flesh; or that, no good may come by it, to the common societie; or that, such matches prosper not; or that, offence may rise vnto the weake by seeing it: First let him know, by the reason afore giuen; that, it is not his owne flesh properly and from an immediate spring, for then had it expresse bin forbidden among the rest, or at least, by implication of further degrees in the same line takē in, which is not, though it so be in another line, which toucheth nor enfoldeth cosin-germans. Then for the good, that may vnto some accrew by it, let these two examples be weighed; Two brethren strue about an inheritance: they match their children together for the shutting vp of the controuersie, and for combining their right, that each side may in their seed enioy it where euer it lay. So may the coniunction of two noble howses by such a match bring a singular benefit to the Common-wealth. As for the misprospering of such marriages, as it neuer appeared in the old Testament, and examples

amples none to or fro can be giuen out of the New: so doth it not stand in the match, if any be, but in the manner of it, as not made in Gods feare, but for worldly respects only, as all other matches go from the Lord vnblest, if otherwise, then in him made. To speake of offence heere, where none is giuen, if any be taken, it is vnseasonable: the strangenes whereof hauing risen from mans presumption there to tucke short, where the Lord hath let out, especially the light euery where so shining, as the matter of sinne cannot go vndiscerned. If for a Ciuill cause the Magistrate denie it, I dissuade resistance for the authorities sake, that seeing it expedient for the common state, in some sort or measure, puls it in: if vpon the bare ground, or for stablishing of the Canonick restraint, it is because he is vntaught of the word, which maketh not for him.

26 *Quest. What degrees in Affinitie make mariages vnlawfull?*

*Par.* Euen the same, which make it vnlawfull in Consanguinitie, and lie betweene the parties, by marriage affined (for affinity is a ioyning to the borders, as it were, of anothers stocke) and the next blood of each partie so affined. So that a man (and likewise of the woman, for her part) may not marrie his wifes, either mother, or any vpward; daughter, or any downward; or sister, or any of her children. Whereof this generall rule is, what person I cannot lawfully take to wife, or husband, that personnes mate is not for me to match with: because the wife and the husband, seeme to be a part each of other. Howbeit this prohibition tieth not either of their kindreds, but that they may marrie. For the husbands sonne may marrie with the wifes daughter, and so on each side downward: but so may he not with his wifes sister, for she is his Aunt, two sisters being one flesh, a part whereof is one flesh with his father. Otherwise, then according to these generall rules and examples prohibition heere, I take to be none. The reason is, because affinity groweth



betweene the married only, as the causes of it, and not betweene their kindred, as by generation, and not by conjunction, made. So that in thwart-euen line, those only in affinitie be kept off, who are as brethren and sisters one to another. For I am to refraine; from my brothers wife, and my wiues sister, and any of their children, as in consanguinitie an image whereof affinitie is called.

27 Past. *Hitherto thou hast spoken of the offence made in the foregoing to marriage: what breach may be in the duties of it?*

Par. It is either the violating of the wedlocke faith, or the wanton abuse of the bodie.

Past. *How is the faith violated?*

Par. Either by denying the due beneuolence, or by straying abroad elsewhere.

Past. *How is the due beneuolence denied?*

Par. Either by wilfull desertion abroad; or by shunning bed at home.

28 Past. *Wilfull desertion what is?*

Par. When either partie forsaketh other wilfully, and flieth into another place, there exposing him or her selfe vnto the snares of Satan, either to marrie another, and so to liue in adulterie, or to roaue about in wandring lust.

29 Past. *The shunning of bed, what is?*

Par. When vpon domesticall brawle or discontentment, the one breaketh off coniunction of bed or board, with other; and so each defrauding other of that <sup>2</sup> *Due beneuolence*, which the Apostle will haue (because neither hath power of his owne bodie, but the one ouer the others) giuen to and fro; and neither to defraud other of it, *unlesse with consent for a time*, and for better vacancie to prayer, lest Satan tempt them.

30 Past. *How, by straying abroad elsewhere?*

Par. It is the carnall copulation, with another mans wife, if the man, or womans husband, if the woman commit or admit it; or either of the married couple offend that way with the vnmarried. And this is the maine sinne

of

<sup>2</sup> 1. Cor. 7. 3. 4. 5.

of adulterie heere expressed, so called as it were a passing ouer from ones owne to another, and withall periurie; for how many adulterers, so many periures, the interposed faith for keeping the knot inuiolable, being so broken.

31 *Past. How is the bodie abused?*

*Par.* By wanton and vn honest handling or defiling of it after the foule and vn stayed fashion of harlottrie, or bruit beasts, in such wise as modestie refuseth the naming of, and sobrietie abhorreth the thinking vpon.

32 *Past. Of actuall vnchastitie in wedlocke, so much: out of wedlocke, what may be?*

*Par.* It is that vnchastity, which the single person with the single or vnwedded, committeth, either by set haunt, or by occasion.

*Past. What is that thou sayest, of set haunt?*

*Par.* When a single man frequenteth the Stewes, Brothel-houses, or places of prostitution knowne, for hire or otherwise, and abandoneth his bodie vnto them; which is the sinne of harlottrie, or whoredome.

33 *Past. What is that which is done by occasion?*

*Par.* It is that which the single man falleth into by a sudden tentation, or vnthought vpon Damsels companie, as in Dancings, or Ale-hauntings it often commeth to passe, that hearts be so stolne away, and lust rising ceaseth not, till the sinne be effected. And this is the sinne of fornication, euery where so lightly accounted of, as it is made no sinne, but a tricke of youth. And it is called also Stuprie or Deflouring, if a virgin; and Incest, if any of kinne or affinitie, be abused.

*Past. By what steps go men commonly vnto it?*

*Par.* Either vpon promise of mariage; or vpon the burning of lust without any such purpose.

*Past. How vpon promise?*

*Par.* Either truly affied; or falsely pretended.

34 *Past. How when it is truly affied?*

*Par.* It is either after, or before the spousals, vpon the



time present knit vp or accomplished.

Past. *How is it heere offended?*

Par. When either the parties betweene themselves affied, or espoused, before solemnization of Mariage; or either of them meane while with others, do incontinently.

Past. *Why? Faith and Troth, with solempne words especially plighted, maketh them man and wife before God; may they not then haue communion of bed together vpon it?*

Par. A thing it is indeed much presumed vpon of such, as rather of lust, then in Gods feare, come so hastily together: but they therein incur the blame euen of this law, by so bewraying their vnchast desire, when they will so disorderly preuent the publike benediction and notice thereof to be had, that suspicion may not bee of vnlawfull contract.

35 Past. *How, when promise is falsely pretended?*

Par. When the vnmarried moather, in her light beliefe, yeeldeth her selfe vpon trust to the promise, vnto the deceiuers lust; and so by him, for a iust punishment is abandoned to her shame; and sorrow beside of hope lost; especially if she looked to the living, or descent of the promiser, to better her estate: both fault and punishment in and to her so much the greater, as intending deceit by the prostitution of her body, she is againe deceiued, both of her hope and honestie.

36 Past. *How vpon the burning of lust, is this same fallen into?*

Par. When the wickednesse conceiued and motioned to and fro; yeelding so hastily to the temptation, as they mind nothing else, but the accomplishment of their lusts.

37 Past. *The act of vnchastitie, by the womans will yeelded vnto, is such: how is it done on the woman forced?*

Par. When the chaste woman is wickedly assaulted, and by force either stolne away from her friends side for mariage vnuoluntarily; or deflowred without purpose of

of mariage, as <sup>a</sup> *Amnon* did vnto *Thamar*. And this is the sinne of <sup>b</sup> rape, worthily with death by the lawes punished.

<sup>a</sup> 2. Sam. 13. 14.  
<sup>b</sup> Deut. 22. 25.

38 Past. *Vnchastitie according to course naturall, hath hitherto been handled: how is it by the vnnaturall done?*

Par. The vnnaturall sinne, is that vncleannesse, which a person doth either with it selfe, or with another.

Past. *What is the first, and how called?*

Par. The Latines call it *emolliem*, that is, effeminacie or wantonnesse, when a person is voluntarily by it selfe polluted.

<sup>c</sup> 1. Cor. 6. 9.

39 Past. *What is the other?*

Par. It is either bestialitie, or sodomie.

Past. *What is the first?*

Par. It is the abomination of buggerie with beasts forbidden: *Leuit. 18. 23.* and condemned to death: *Leuit. 20. 15. 16.*

40 Past. *What is the other?*

Par. It is the sinne which *Sodome* was consumed with fire and brimstone for; or buggery of a sexe with the same sexe, which the Lord <sup>d</sup> forbiddeth; and the Apostle <sup>e</sup> condemneth; and which yet Pope <sup>f</sup> *Sixtus 4.* good Vicar of Rome, gaue his cousin-cardinals leaue vnto in the three hot moneths: so contrary be the spirits of God punishing, of *Paul* condemning, and of the Pope allowing such filthinesse. For this man said [*stat ut petit*] Be it as my cousins desire. And yet this man is the Papists God, whose Kingdome they fight for, worthie for such monsters, to bee with the fire sodomiticall consumed.

<sup>d</sup> *Leuit. 18. 12.*  
<sup>e</sup> *Rom. 1. 26. 27.*  
<sup>f</sup> Anno 1471.

Past. *But these finnes are not to be uttered?*

Par. Why then, bee they in the Scriptures both named, menaced and punished? We must not there blush to speake, where the holy Ghost blusheth not to speake, knowing these two things, that the good Bee gathereth wholesome honey, whence the spider sucketh noisome poison: and that, had not the holy Scripture, and were not



not out of the same, these finnes expressely condemned, mans corruption too apt to grow into them, would hardly yet account them to be finnes, much lesse so foule and abominable, as they be.

41 Past. *Of the act of unchastitie, thou hast enough said: say somewhat now of the procurements to it?*

Par. They rise all either from within our selues, or from abroad.

Past. *How from within our selues?*

Par. While our senses drawe in the affection to bee by lust weighed, and concluded vpon in the heart vnre-generated.

Past. *When is this done?*

Par. When they be in their, either operation, or cessation.

Past. *In operation how?*

Par. Either seuerally, or ioyntly.

42 Past. *How seuerally doe the senses make incentives to this sinne?*

Par. Either by beholding, tasting, smelling, hearing, or feeling of some obiect, apt to yeeld occasion, and, as it were, abaite for the vnreformed heart, within to bee caught of.

43 Past. *What motives arise by sight?*

Par. They be all either gathered, or giuen.

Past. *How are they gathered?*

Par. When, though the obiect of it selfe, neither work nor entend any such thing, yet by it a man or woman maketh occasion of falling.

Past. *As how, I pray?*

Par. The beholding of a womans beautie, feature of bodie, or breasts, howsoever set out, sendeth matter in for lust, either to breed by, or to feed vpon. The hazard whereof, as feared, made *Iob* to sendent with his eies for looking on a maid: so neglected, made *Dauid* to sinne with *Uriahs* wife: and it is said, that *Posiphars* wife, cast her eies vpon *Iosephs* beautie; and it is therefore called

the

<sup>3</sup> Job 31.1.

<sup>h</sup> 2. Sam. 11.4.

<sup>1</sup> Genes. 39.7.

the <sup>k</sup> lust of the eyes: which haue also this Epirhite to be called <sup>l</sup> adulterous. And as with the man, so with the woman it thus fareth, who bridle not the affection within, that it run not out inordinately. Lastly, as from the person aliue; so from the dead picture, this way, or in any wicked sort drawne out, a deadly infection may strike the heart to wound it with lust.

44 Past. *How is it giuen?*

Par. Either by the man to the woman, or backward: and this either in apparrell or behaniour.

Past. *How in apparrell?*

Par. Either enterchanged with the sexe; or appropriated to it.

Past. *As how enterchanged?*

Par. When either the <sup>m</sup> man laieth of his owne, and doth on the womans, as in stage-plaies, moris. dances, maskings, and such gambolles, or the woman the mans, as vpon matches of filthie meetings, or conuersings; a shamefull example whereof, Pope<sup>n</sup> Iohn 3. left in the see of Rome, to make a reall representation of the whore spirituall, by the carnall, when he was deliuered of a child in the open street going a procession.

45 Past. *How in the appropriated?*

Par. Either in the matter, or in the forme of it.

Past. *How in the matter?*

Par. It is either in the costlinesse, or in the variable colours of it: wherby, both wast of goods, lent vs is made, both to our owne impouerishing, and to the hindering of pietie, which wee ought to shew vnto others; and a peacockish vanitie is bewraied in going glitteringly vp and downe, to draw eyes vnto vs, if not for lust, as commonly, yet for pride, to be esteemed some bodie. And, it is worth the noting here, which Saint Chrysostome speaketh of the womans fault herein; that if <sup>o</sup> any therefore deck and trimme up her selfe, all mens eyes do draw vnto her, though none by her beauty be wounded, yet she shal extreame-ly be punished. For why? She tempered the poison, and raught

out

<sup>k</sup> 1. Iohn 2. 16.

<sup>l</sup> 2. Pet. 1. 14.

<sup>m</sup> Deut. 22. 5.

<sup>n</sup> Anno 854.

<sup>o</sup> Chrysost.



not out of the ſame, theſe finnes expreſſely condemned, mans corruption too apt to grow into them, would hardly yet account them to be finnes, much leſſe ſo foule and abominable, as they be.

41 Paſt. Of the act of vnchaſtitie, thou haſt enough ſaid: ſay ſomewhat more of the procurements to it?

Par. They riſe all either from within our ſelues, or from abroad.

Paſt. How from within our ſelues?

Par. While our ſenſes drawe in the affection to bee by luſt weighed, and concluded vpon in the heart vnre-generated.

Paſt. When is this done?

Par. When they be in their, either operation, or ceſſation.

Paſt. In operation how?

Par. Either ſeuerally, or ioynedly.

42 Paſt. How ſeuerally doe the ſenſes make incentives to this ſinne?

Par. Either by beholding, taſting, ſmelling, hearing, or feeling of ſome obieſt, apt to yeeld occaſion, and, as it were, abaite for the vnreformed heart, within to bee caught of.

43 Paſt. What motives ariſe by ſight?

Par. They be all either gathered, or giuen.

Paſt. How are they gathered?

Par. When, though the obieſt of it ſelfe, neither work nor entend any ſuch thing, yet by it a man or woman maketh occaſion of falling.

Paſt. As how, I pray?

Par. The beholding of a womans beautie, feature of bodie, or breaſts, howſoeuer ſet out, ſendeth matter in for luſt, either to breed by, or to feed vpon. The hazard whereof, as feared, made Iob to be ſilent with his eyes for looking on a maid: ſo neglected, made David to ſinne with *Uriahs* wife: and it is ſaid, that *Poriphars* wife, caſt her eyes vpon *Iosephs* beautie; and it is therefore called the

Job 31.1.

2 Sam. 11.4.

Genes. 39.7.

the <sup>k</sup> lust of the eies: which haue also this Epithite to be called <sup>l</sup> adulterous. And as with the man, so with the woman it thus fareth, who bridle not the affection within, that it run not out inordinately. Lastly, as from the person aliue; so from the dead picture, this way, or in any wicked sort drawne out, a deadly infection may strike the heart to wound it with lust.

44 Past. *How is it giuen?*

Par. Either by the man to the woman, or backward: and this either in apparrell or behaniour.

Past. *How in apparrell?*

Par. Either enterchanged with the sexe; or appropriated to it.

Past. *As how enterchanged?*

Par. When either the <sup>m</sup> man laieth of his owne, and doth on the womans, as in stage-plaies, moris dances, maskings, and such gambolles, or the woman the mans, as vpon matches of filthie meetings, or conuersings; a shamefull example whereof, Pope <sup>n</sup> Iohn 3. left in the see of Rome, to make a reall representation of the whore spirituall, by the carnall, when he was deliuered of a child in the open street going a procession.

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<sup>m</sup> Deut. 22. 5.

<sup>n</sup> Anno 854.

<sup>o</sup> Chrysost.



p Genes. 3. 7.

out the cap, though none found were, that dranke the death.

46 Past. How in the forme doth a man offend?

Par. Either by studying too curiously and neatly to set his apparrell about him; as not so much the hiding of shame (which was the first & originall of garments, and should pull downe the proud mind) or comelinesse onely; as desite to bee looked vpon of some lustfull eie, may seeme to be sought for. Where against *Archelaus*, a Philosopher, gaue this quippe to a young man so curiously trimming himselfe, *It skilles not in what part of that, thou be an vnchast wanton*; meaning that euen the outward raiment, bewraith the heart of man or woman, so nicely decking their bodies, to be subiect vnto this reproch, the fairer without, the fouler within: or by hunting so seriously and newfangledly, for fashions of strange attire: a great, and of all Nations noted, fault in vs Englishmen, and especially women, of so changeable heads about apparrell, as an outlandish weare comes no sooner over, but our English wights, like Camelions, change themselves incontinently into that hew: yea though the outlandish leaue none after in that weare, but their Kings foole, to giue a reall checke to the English folly; whom also the painter taxed, by laying him his cloath and sheares to make his owne garment himselfe, as neuer contented with one attire; and for seruing of whose humour our tailors, to the decay one of another, are driuen to the shift of their wits, to deuise new fashions; the pride whereof makes them also now to skorne the name of tailors (which hee must bee contented to keepe still, that hath no great dexteritie in new-shaping) and will bee called Gentlemen-deuisers and fashioners. Againe, such now is the qualitie of our women, so sicke also of the fashion, as euery one in a manner (if any thing the nicelier giuen) falles into a dislike of her selfe, if another get into the worke or forme of attire that she weareth. A sin in her, as also in the man, aggrauated the more, by the difference of their estate and degree, that so prancke themselves

selues vp. For in great personages, what in matter or forme is conuenient and comely, is verie in the baser sort vnfightly.

47 Past. *Of occasions to lust, by apparrell, so much: how from behaviour doe they arise?*

Par. When the man in the statelinesse of a counterfeit gate; in the length curling, shagging and dissheueling of his woman-growne haire; in the cut of his beard after this or that kind; in casting of his countenances; in rowling of his eies: and in such other wanton behaviour; giueth manifest tokens thereby, of seeking to please the fanisie of some eie, which he would haue to be cast on him for lust. When againe, the woman in the painting of her face with complexion (which God will refuse, as neuer of his making) in the curling, crisping, frizeling, or turreting of her haire, proper or counterfeit, died or borrowed; in the baring, and laying out of her breasts (a thing which one, as I haue heard, meeting once with a woman in the street so disguised, and asking, If shee had any wares to sell; vpon her deniall gaue this merrie quip, Shut vp your shopwindowes then for shame) in all her giggling gate, and wantonly wandering eies; in the mincing and tinckling of her feet; and in the doings of all that description, which the holy Ghost accuseth and threatneth the dames of Ierusalem for; and which yet a many of our dames haue so diligently taken out the patterne of, as if they vnderstood to bee there, either commanded, or praised in them. All which regard of good name, if nothing else, should make the modest woman to blush at.

48 Past. *By the taste, how is vnchastitie procured?*

Par. Meates and drinckes belong to the taste: the immoderate vse of these, is the procuring cause of this sin, euen by his testimonie, whom nature in experience taught to say (*Venery is cooled, if bread and wine be away.*) And Ezechiel maketh fulnesse of bread, the breeder of Sodoms sinne. These vnmeasurably taken, hatch out those

¶ *Isai. 3. verse 16. to 24.*

¶ *Terent. in Eunuch. Act. 3. Scen. 5. Sine Cere & Baccho friget Venu.*  
¶ *Ezech. 16. 49.*



z Luke 17. 28.

u Rom. 13. 13.

those two foule twinnes, so infinitely preuailing in these latter daies of *Lots* tokens, as we see, *gluttony and drunkenness*, the very seed of whoredome, in *chambering and wantonnesse*, as Saint *Paul* coupleth them together.

49 Past. Being so foule finnes, so rife and common; and therefore the more to be cried out against, say somewhat thy mind of them in seuerall: and first of *gluttonie*.

Par. *Gluttonie* is the pampering of the bellie with meates, either the ordinarie excessiue: or exquisit dilliouslie; and such especially as haue greatest force, by their flatuousnes to blow vp, and encrease lust, euen such as x Pope *Pius* the fourth is said, foule monster as he was, to haue vsed, as incentiues for the nonce: And is called *voracity*, or *ingurgitation*; and the effect thereof, the hurt of health, both bodily and spirituall, y *surfetting*, by our Saviour forbidden.

50 Past. What is *drunkenness*?

Par. It is an excessiue taking in of strong drinke, whether Ale, Beere, Wine, or water compound, whereby nature being surcharged, there is set a confusion among the spirits, to the disordering of all functions reasonable; and to the enraging of the affections, as euery one is enclined. The effects wherof, and names answerable, I remember thou once deliueredst vnto vs, no lesse profitably, the pleasantly, to the conuincing of that sinne; which when graue reprehensions would take no place, thou wouldest assay, not without z examples in the Scriptures, by deriding the sinne, at least to weaken it, if not to make it abhorred, which may, I thinke, vnder the correction of better thoughts, be here also not vnfruitfully, and I trust, vnoffensiue, obserued, with that caution, which thou then preparedst vs withal, that men rather lament and amend the sin, that laugh or scorne at the name.

Past. Thou saist well, and I am contented, that what thou either remembrest then spoken, or hast thought of since, thou relate it.

Par. The effects and names incident, are either general

x Anno 1560.

See Peters  
rome in the  
Beadroule of  
Popes.

y Luke 21. 34.

z 1. King. 18. 27.

Isai. 44. 16.

rall to all, or proper to some, as they be this or that way inclined in affection.

Past. *What be the generall, with their names, which they deserue to be dabbd with to their shame?*

Par. Drunk-tell-troath: A common name to the rest, is he, whose heart as a fountaine broken vp, and reason choaked and enueigled, is by the tongue drawne out to the bottom, able to conceale nothing that came in to it, especially of weight; wherof he said well that said (<sup>a</sup> *Mad drunkenesse keepes no secrecie,*) and (<sup>b</sup> *Sets open things hidden.*) And another (<sup>c</sup> *What is in the heart of one sober, is in his tongue being drunke.*) And *Æschylus* calleth it (<sup>d</sup> *the minds glasse;*) whereby all in the mind is deliuered, as from a looking-glasse what sits in the face.

Drunk-lustie-gut, likewise is to all common. For vse of drunkenesse doth commonly so stirre vp mens lust, as they will not haunt by their willes, but where the baud of the house hath a faggot readie for them, in that beastly sence, which he meant that said (*Accede ad ignem hanc*) whom after his brutish gut is full, he will call for.

Past. *What be the proper effects of some?*

Par. Of this sort, some be hurtfull to themselves and others: some moreouer cunning to beguile others, and to saue their owne.

Past. *Who be there of this latter sort?*

Past. Drunk-wily-braine is a craftie conueigher of his wits along the pots: and he will either in bargaining so looke to his owne, as he will not be ouertaken: or in circumuenting another so shely wind in his smooth conceits into anothers commodities, as he wil sucke out advantage, little or much from him, whom he afore-hand hath sent into a drunken mood.

Past. *Who of the other?*

Par. Drunk-Martin so long sits drawing time in talke or play among, or demurring vpon the pots, by snatches and sippings, after his full charge, till hee hath drunken himselfe sober againe.

Drunke-

<sup>a</sup> *Virg. Epiqr. Arcanum demens detegit ebrietas.*

<sup>b</sup> *Horat. epist. lib. 1. ad Torquat. operta recludit.*

<sup>c</sup> *Quod in corde sobrii est, in lingua est. ebrui.*

<sup>d</sup> *Æschil. Speculum mentis.*



• 1. Pet. 4. 4.

Drunke-merry-polle is he, which albeit cup shotten, yet not so beastly overcome as the rest, bewraith his wits ouer-mastered, by his speech vnseasonably merrie, and praying such good fellowship, not without iustifying it by reason; yea, and by Scriptures too vnreasonably tumbled out, not without gliches against their Preachers and Scripture-men, deprauing them as the worst men of the world; indeed because they condemne their meriments vpon such excesse, and *runne not with them into it.* And this man seemeth very wise thus controlling vpon his Ale-bench.

Drunke-water-plant is he, that albeit of nature otherwise good and relenting, hauing yet himselfe yeelded ouer to the pots, and of them ouermaistred, to the disclosing of drunken fits; when he is rebuked, will weepe and shed teares, as seeming to be sorrie for his fall: and yet forgetting his former wound, on euery occasion will enter battell afresh against the pots, and so goeth still away wounded, so much the deepelier to his destruction, as his teares giue signe of lamenting at that, which his vnreformed hart hath no power to make resistance vnto.

† In praelia trudit inermem.

‡ Prov. 23. 29. 30  
h—20. 1.

Drunk-fling-pot is so enraged by the vnmeasurable abuse of the creature suckt in, as being of cholericke, and fire affection, he plaies his parts in quarrelling, railing, dagger-drawing, and flinging of pots about house; and so many times addes murder to his drunkenesse. And was not for nought, that the Poet gaue this effect to it, that (*† It make the very naked man venturous to fight.*) And the Wise man among other plagues happening to drunkards, saith. *‡ They haue wounds without cause,* that is, either of soule by the sin, or of hand, by causelesse fallings out, and elsewhere he saith, that *h strong drinke is raging,* that is, It being in, and wit out, setteth men in rage.

Drunk-stinck-house hath so oppressed nature with quaffing, carowling, and housing of many pots, and with all ingurgitating of meates (though drunkards be seldom great eaters) as his ouer-burdened paunch, in token

ken of abhorring, laieth vp the shame of his vnsatiable throat againe.

Drunk-sink-a-bourd, vpon the like cause, like a beast, either many times in a swoone (and some haue neuer in Gods iudgement recovered life againe) or in a beastly weakenesse, falleth vnder the table he sitteth at. And to him a kinne is he, whom they call

Drunke-wimble-tree; who hauing his braine distempered by the ouerswimming of drinke, goeth out and in staggering in the streetes, a *drunken man, reeling to and fro*, readie at euery turne to kisse the earth, from horse, or a foot, riding or walking without shame, to bee laught at.

<sup>1</sup> Psal. 107. 27.

Drunke-drowzie-pate, vpon the drowning of his senses in good Ale, falleth a sleepe at boord or on bed, to sleepe out his surfeit, not without the dreames of one *sleeping on the top of a mast*; and albeit complaining in his senselesnesse, that some bodie had stricken and beaten him; yet finding no harme, when he awaketh, he resolueth to *seeke it yet still*.

<sup>2</sup> Prov. 23. 34.

<sup>1</sup> — Ver. 35.

Drunke-hardie-man the King, plaieth the last part in this pageant. For, where they associat themselves vpon a set match, or vying, who shal drinke his fellow soonest, either out of wit, or vnder boord; he hauing prepared himselfe with his Tobacco-pipe, to become the stronger, vpon the euacuation aforehand made, to the brooking of moe carowfes supernagulaes, di-tantoes or other cup-wagings, (whereof, as also of this wholerabble, thou hast in brieft set soorth a rable, entituled, [the Drunkards daps,] as a glasse for all drunkards to espie their deformities by) then others can endure, not so prepared: vpbraides and ouercrowes the other, as saint-hearted and dastardly fighters against the rage of a few poore pots: and so he sits as king and cob, deriding his vnderlings, and weaker blowz-pots, boasting himselfe in that, which the Prophet biddeth a *woe vpon*, to wit, the *mightinesse to power in strong drinke*. Now all these thus changed in-

<sup>m</sup> I/sai. 5. 22.



to swine, vpon the filling of their bodies; haue their soules enflamed with lust; which, as the Wise man maketh an effect of it, saying to him that followeth this way; Thine eies shall looke vpon strange women, and thy tongue shall speake leaud things: so if matter and place serue by the bawdes prouision, they are aptly prepared for the shamelesse execution of. And because the generation of the wicked drunkard is multiplied in these daies, the generation of the Ale-both-brewer and keeper, contending by the strength, and headinesse of their liquor, who shal draw most guests to their taps and spigots, are accordingly multiplied: and because whoredome is the daughter of drunkenesse, another generation is risen vp, to haue also their places, for *chambering and wantonnesse*, being an obserued practise, that hee will haue not only his tipples for the nonce brewed with these additions, of ashes to make it of an huffing colour like lie to giue sight of strength: of gaule for the swifter fuming into the head: and of salt to bring a greater driness vnto the drinker; but his tib also, to bee to his house, as toile-guelts; and all this is boldly on all sides practized, for want of good Lawes duely executed.

51. Past. *What prouocations come by smelling?*

Par. Although sweet odours, in their due vse, bring a good refreshing to the senses, as the contrary, discontentment: yet too exquisite compositions, and the continual vse thereof, argue too much piconesse, and a mind willing to bee smelt vnto for no good purpose in many: whereof that saying had the ground, (*Hee smells not sweet, that still smells sweet.*) And the *P sweet-balles* of the minsing dames of Ierusalem, are spoken against by the Prophet, as by them for incontinencies vsed to this sin, which that whole description of their wanton behauiour, looketh vnto.

52. Past. *By hearing, how are men this way nauisht?*

Par. When they open their eares to vnchast songs, or ballads; to ribaldrous and filthy communication, said

Rom. 13. 13.

Non olet ille  
bene, qui bene  
semper olet.  
P Isai. 3. 19.

to corrupt good manners; to the amorous stories, which are in maine volumes by men of leaud minds written; men, I say, abusing their, both time and wits, which mought have been better spent and occupied; despising their calling, which is vnto holinesse, and murdering the soules of such, as with so pleasant a poison they would delight; and seruing Satans turne in making the bel- lowes, wherewith he bloweth vp the coales of vnlawfull lust. Of whom, and whose like, and namely of him, that made the Romant of the Rose, Gerson, otherwise a do- ting Papist, according to the manner of punishment hee would make, said, that *If he wisht the author of that booke repented not of making it, he would no more pray for him, then he would for Iudas Iscariot, of whose damnation he was most sure.* And as the enditer of such pernicious bookes, hath here his sinne; so hath the Printer his, in a deeper mea- sure. For what the enditer by writing an vnchast booke, pamphlet, or ballad, communicateth but to a few, euen to no moe then will write it out, or read it written; the same the Printer of greedinesse to make gaine; as he of lust, to make lcherie, setteth out to the whole world, which Satan ruleth and raigneth in the corrupt humours of, by such instruments to inflame; and so engageth himselfe in the sinnes of all that perish by the reading of his Prin- tings. A wickednesse neuer more then now raigning, when a graue matter, seruing to edification, shall be reie- cted as vsable, because (every one buying as he is to good or euill enclined) few will buy that, which may mortifie the old man (which conscience yet would rather endure some losse in, that good minds might profit, by the printing of it) and a ridiculous, obscene, or light toy, tending to destruction, shall euer haue money giuen for the copie of it, as of quickest vtterance, the most part be- ing headlongly carried of raging desire, to solace the outward man.

53 Past. By touching what euill?

Par. There is an act of touching, which the Law pu-

9 1. Cor. 15. 33.

1. 1. Thes. 4. 4.

2. Cor. 7. 1.

Luke 1. 75.

Gerson.



<sup>1</sup> *Dent. 25. 12.*

nisheth in a woman, by the losse of that hand, which she should do it with: emplying the like offence, though the like punishment be not, in the mans vncleane touches. The vnchast kisses, collings, embracings, and daliances, which either Tib and Tom in their dances; or any others in their salutations, meetings, or chamberings, giue, or admit; the vncleane ioyning, clapping, tickling, or wringing of hands made with the dancing mate, or otherwise, be messengers of lust let loose in the heart, if it will be accepted.

54 *Past. What senses haue their ioynt-working about objects cast in?*

*Par.* The eyes and the eares do many times meet together in one object, and from it send in a doubled strength of poison to passe into the veines within; and so the more dangerous impression to make toward this Sinne.

*Past. What be the greatest objects, which these two senses may fall so dangerously together vpon?*

*Par.* Dancing at the pipe; and playing on the stage.

55 *Past. What is dancing.*

*Par.* To shew it by the effects only, it is the very bane of faith, religion and good manners, in all, that so vse it, as either the hie-shoe in the Barne; or the counterfeit pumpe in the Dancing-schoole, do. The great vncleanness whereof, heaven and earth do loath and speake against. For the Scriptures, not only Diuine, but humane; and these Ethnically as well as Ecclesiasticall, haue reproued and condemned it. The manifold mischieses, which *Dina*, *Jacobs* daughter, gadding abroad from her fathers house, to <sup>u</sup> See, (or, as the Greekes [*εὐαγγελιστὴν*] hath, to <sup>x</sup> learne, not for imitation perhaps, but of curiositie) the daps of the Cananitish maids at *Sichem*, before which Citie *7 Jacob* had pitched his Tent; bred and brought forth, declare the foulness of prophane and lasciuious meetings. For no doubt, vpon heare-say, of a publike merriment, or meeting, whether a faire, as some conie-

ecture;

<sup>u</sup> *Gen. 34. 1.*

<sup>x</sup> A dangerous consequent vpon sight of ill.

<sup>7</sup> *Gen. 33. 18.*

ecture; or a festiuall celebrie, as *Iosephus*<sup>2</sup> affirmeth, such as we now terme in some places, the Feast; in some the Wake; and in others the Ale, of such, or such a Towne; or, as may be otherwise gessed, a dancing match (such as our May-poles are dedicated with) as the East countries had it in great practise, especially at their Feasts, either selfe-set, (which came after to bee called *Bacchanalia*) or at the idolatrous sacrifices, to their Gods: sure it is, that thither she went, and there was, by *Sichem*, *Hamor*, King of that places sonne, caught vp and deflowred; the whole citie, for the males, by the rage and indignation, which *Simeon* and *Lewi* tooke at the rauishing of their sister destroyed; a dissimulation treacherous, of yeelding her vnto *Sichem* in mariage vnder condition of circumcising the males of their citie, committed: and thereby not only, a prophaning of the Sacrament of their holy couenant with God; but also a blasphemie vnto the religion of their fathers God, in breaking the league so stricken vp; a curse, for blood-guiltinesse vpon them twaine denounced; the good fathers heart, with sorrow deeply wounded; and hazard to be, by the other Canaanitish reprobates with warre or banishment mulcted, had not the<sup>a</sup> feare of God kept them back from pursuing him, admonished, from thence to depart. That the East countrie had such practise of dauncings vpon daies of celebrie, to such pastimes dedicated, it may the lesse be doubted by those words of *Iob*, (a iust man, of *Uz*, in *Idamea*, who liued about the Patriarkes times, yea *Iacobs* by name, as <sup>b</sup> some thinke) which (as anon further) do shew the wickeds prosperitie, euen in this point, that <sup>c</sup> *They send out their children by flockes vnto dancing*; and as in these daies, where such abuses are reprobued, we also in effect, see and grieue at: so then, (as *Iob* there noteth their obiections to good mens dissuasions from such customs, in the Lords behalfe and name) they would say, euen vnto God himselfe, <sup>d</sup> *Depart from vs; for we desire not the knowledge of thy waies*: who is the Almighty, that

<sup>2</sup> *Ioseph. Antiq. Iudae. lib. 1. cap. 19.*

<sup>a</sup> *Gen. 35. 5.*

<sup>b</sup> See *Mercer. Prefat. in Iob.*

<sup>c</sup> *Iob 21. 11.*

<sup>d</sup> — *vers. 14.*



<sup>o</sup> Exod. 32.6.

<sup>f</sup> — vers. 19.

<sup>g</sup> 2. Sam. 6. 16.  
20.

<sup>h</sup> Marke 6. 22.

<sup>i</sup> Job 21. 11.

<sup>k</sup> Calu. Sur. Job  
Serm. 80.

<sup>l</sup> Ecclesiasticus  
9. 4.

we should serue him? or, what profit should we haue, if we should pray vnto him? declaring their contempt of holy assemblies on the Sabbath to worship him by inuocation; and to learne his will for obedience. It is spoken finally to the praise of the Israelites, when, in their Feast, after the Heathenish guise kept, at the dedication of their golden Calfe, they <sup>c</sup> *sate downe to eat and drinke, and rose vp againe to play*, which is expressed, to be <sup>f</sup> *dancing*; the first practise of pleasure ioyned to Apostasie, and prepared by belly-cheere. *Michol* <sup>g</sup> *scorning Davids* dance, in an humble reioycing before the Arke; declared, what was the dance, which best her humor fitted, to wit, wherewith he mought haue pleased the eyes of the maids of Israel. But she became barren for it, which was her shame amongst women. *Herodias* daughters dance, wherewith she made <sup>h</sup> *price of Iohn Baptists* head, hath set a damnable note vpon *Herods* lust, for rewarding it so, to his endlesse shame; and this left to be scene, as in a table, what issues come from dauncing, euen murder not seldome, for the satisfaction of a whores lust. *Iob* also, as before, describing the vsages of the wicked in their prosperitie, addeth this among the rest, that <sup>i</sup> *their yong ones, by troupes, like sheepe go forth a dancing with Taber and Fluit*. Whereupon *Caluin* saith, <sup>k</sup> *This sprang not first vp in our daies*, being of such antiquitie in Satans hand, seeking thereby, as by nothing fitter, to keepe men in fleshly delights to choake the spirituall, comparing that madnesse of dancers to the gadding of beasts, as scarred out of their wits, and deriding them in this (which a farre off a man would thinke) that they so cast themselues in the aire, as if they would skip out of themselues; so great paines doth lust, in the presence and company of a dauncing Trull, make the countrie-springall to bruisse his bodie, and defile his soule with. Wise therefore is the counsell of *Syrackes* sonne, <sup>l</sup> *Keepe not company with a woman that is a singer and a dancer, lest thou be taken by her craftinesse*. What fathers Ecclesiasticall, haue not in their Sermons

mons to their Parishioners made earnest dehortations from, and bitter inuectiues against this abuse? *Ignatius*, a man not long after the Apostles times, disswading from Iewish fashions of keeping the Sabbath, as in idlenesse reioycing, saith, <sup>m</sup> *Let every one of vs \* Sabbatize it spirituallly, ioying in the meditation of the law; not in refreshing and easing the bodie; the workmanship of God admiring, not eating meates the day before dighted, drinking warme liquors, and \* walking set bounds, and reioycing in dancing; Ambrose saith, <sup>n</sup> the reuealed mysteries of the resurrection, and the exact reproaches of dancings, agree not. The honest dancing is, when the mind leaueth, and the bodie is by good workes manifested; and our instruments on the willowes hanged. The exact reproaches, which he speaketh of, are in the skill of framing the feet and motions thereof according to the numbers of the Fiddle; whereof he seemeth to say; as he doth of the Dicer, \* The cunninger man, the wickedder he: so doth Ambrose ioyne reproach to the exactnesse of skill in dancing, because the exact studie and vse thereof, tendeth either to pride or lecherie, or both, the two great staines of a Christian professed. By that, which of hanging our Instruments vpon the willowes he speaketh, is insinuated, that so long as in Babylon, out of our owne countrie, we liue, Instruments of mirth, are not according to the worlds pleasure, as in dancings, to giue sound: but to be hanged, as mute, on the pleasantest trees and waters, that be in it: meaning that repentance must heere worke, till we returne to our longed for home, where our Harpes may haue true place for their sounds amongst the Lords Leuites, in the house of the euerlasting Ierusalem, heere yet in spirituall harping out of the Lords songs, longed for, & breathed vnto. Chrysostome saith, <sup>o</sup> Where the wanton dance is, there is the diuel surely: and not women alone, but Camels also dance vnfightly: and if the body be deformed by shamellesse skipping; how much more is the soule defiled? Againe, verily the diuell danceth in these friskings, and men therein be deceiued by his*

<sup>m</sup> Ignat. epist. 6.  
ad Magnesian.  
\* Keepe the  
Sabbath.

\* As the Sabbath daies iorney.

<sup>n</sup> Ambros. in  
Luc. lib. 6. cap. 7.

\* Aleator, quanto in arte peritior, tanto nequior.

<sup>o</sup> Chrysost. Hom.  
49. in Marc. 13.



p On Genes.  
Homil. 56.

q Theophil. in  
Marc. 6.

r August. contra  
Petilian. cap. 6.

s — In Psal. 32.

*seruiters.* And because this sinne is rise also in mariages, whereat sobrietie should begin : speaking of *Iacobs* marriage, p *Thou hearest*, saith he, of marriage, but of diuells (that epithete, he putteth to it) dancing not a word adding many other things, and this among the rest, that the Bride and her Groome are corrupted by dancing, yea and the whole familie is defiled. And *Theophylact* after him, saith, q *A wonderfull mockerie, the diuell danceth through the Damsel*, that is, when the yoncker thinkes he hath a maid by the hand, he closeth hand with the diuell, in shape of the maid, whom he maketh his substitute : the reason of which speech, is, for that Satan worketh in him, by occasion of the maid, a kindling of lust, and a teening of flax at the fire. These two Fathers so often setting downe the diuell, as chiefe work-man in dancings, make me thinke, that the Painter of late tooke matter from them to picture out the dancers doings vnder the tree, with the applause & hand-clapping of the diuell ouer their heads, while the musicke and match of vncleane friskings and windings are a making, as reioycing in a company so like himselfe in vncleannesse. Saint *Augustine* reproveth the degeneration of Bishops from them of former times, that where they were wont alwaies to r repress wanton dancings ; these did not only, not repress them, but danced themselues with wenches (a foule blaine in *Augustines* eye, but a grace now seeming to some of our Ministers, not only giuing leaue to the rude of their flockes ; but euen permitting, and with eyes emprouded at, their wiues dancings, not without auouchings, and in some by act shewings, that they themselues will dance) and because these wickednesses haue the Sabbath daies for their choicest times, he saith in another place, s *Obserue the Sabbath day*, not carnally, nor in Iewish delights, their leasure abusing vnto wickednesse : for better verily might they the whole day Sabbath delue (which of superstition, not of conscience to the law, forbidding seruile workes also, they durst not) then the whole day to dance, as it seemeth by

by *Augustine* heere, as by *Ignatius* before, that they did, fleshly obseruers of the Sabbath. As these, and mo that might be named; so the very Heathen, from whom it came, haue holden it so loathsome, as they haue either pursued it with bitter speeches, as an hainous crime, in so much as one said, *No man, of sober mood will dance, except his wits be gone from him: And, A man, that regardeth his honestie, will not dance in a market place* (meaning, in open sight) *if a man would giue him a patrimonie; or so painted it out; whether for approbation, or detestation, as all saue filthie lechers, may abhorre it.* Whence *Onid*, a lasciuious Poet, professing the Loue-Art, and therein teaching the meanes to compasse the lust, among the rest as chiefest, he putteth downe dancing, and thus thereof speaketh, [*There* (in dancing, to wit) *Giue me the chastest man that is* (such as *Hyppolytus* was, whose saying vpon his mothers death, this was, *Now may I detest lawfully all women in the world*) *and he will become an egregious lecher* (such as *Priapus* was, whom the Poets faine to be the god of all filthinesse and petulancie, that is, the Diuell incarnate. *Alfonsus* King of Aragon, seeing a woman impudently dancing (so perhaps) if that impudency were then hatcht) as some women, Frog-dancers in our age do, that holding one leg in their hand, will skip and caper it vpon the vie, in open sight as a grace singular) this King of her, so dancing said; *Looke; Sibylla anon will bring out an oracle*, meaning, that, because *Sibylla*, a Prophetesse, gaue out no oracles, but rest of her mind, dancing is a king of madnesse.

Past. *Thou art falling into a Treatise against it, which beere hath no place; leaue these fellows to reade it in their writings, who haue purposely treated of it, and taken away the obiection, of Dauids Miriams, and others dancings in the Scriptures, as furthest off from our vncleane dances; they being from the Spirit, to the testifying of Gods praise; these from carnall appetite, to the satisfying of mans lust: they by sexes diffenored; these neuer vnmixed. And, be-*  
cause

*Cic. pro Mura-  
na. Nemo saltat  
sobrius nisi for-  
te insanit.*

*Offic lib. 3.*

*Ouid. de Arte  
Amandi.*

*Jilic Hyppo-  
lytum pone,  
Priapus erit.*

*P. Manut. A-  
popht. lib. 8.  
num. 193.*

*P. Martyr. claf.*

*2. loc. 11. de  
Choreis.*

*Arct. lib. 1. Pro-  
blem. loc. 14.*



cause, were there no piping, there would be no dancing; as if no receiuer, no theefe; let them a little see the Fidlers fault, as the diuels bawdie factor.

*Par.* And surely so he is; yea the very bellowes of Satans stirring, to blow vp the coales of lust on each side: and yet the miserable wretch seeth not, that as his eye cannot go vndefiled in his owne lust: so, besides his own sinne, he engageth himselfe, as a Bawde and Abbettour, in all the sinne, that is, through the sound of his Instrument, either wrought in heart presently, or after vpon that entrance, concluded vpon, or committed betweene parties, or euen at the cart, or plow side by his disciples thought vpon (for the diuels drudges haue their meditations more frequent and feruent, vpon his Sabbath daies work; then Gods children haue theirs vpon his) or whistled, as we heare still the fields and streets, to resound of their dances, but neuer a whit of *Dauids* Psalmes.

*Past.* But, if another sinne at my pipe, saith the Fidler, that is nothing to me: euery Fatte shall stand vpon his owne bottom: and<sup>a</sup> the soule that sinneth shall die.

<sup>a</sup> *Ezech.* 18. 4.

*Par.* It is one thing, when men sinne of their owne corruption and seeking; another, when by procurement (as in the publication of, and bidding to, a Church or Begger-Ale, vnder the prouision of Church-wardens, or whosoever sets it forth) or by giuing cause without the which not, that is, without the which, the sinne would not be, as in the Fidlers hand, the heart and heate of dancing doth lie. For of such the deadly<sup>b</sup> woe goeth, by whom offences come; and to such is the milstone due. And this beggerly profession, accursed of God (for shew me a Fidler euer rich, or not rich to his owne condemnation, as without zeale or loue of Gods glorie?) to that multiplied sinne this also gathereth, that whereas no skill hath leaue to worke, or trauaile on the Lords day (out of the case of necessitie) but the Preachers; these men, as<sup>\*</sup> Antagonists, and as it were, in vie, against him, who shall draw most company, to attend on their labours, they,

<sup>b</sup> *Matth.* 18. 7.

<sup>\*</sup> Counterstriuers.

they, for their master, the inflamer of concupiscence; or the other, for this, the quencher of it, make this day, as an ordinarie time, for their occupation which they must, as they say, liue vpon, making that an occupation, which is none, but, out of their owne parishes, by law Roguerie; and that, their day to labor on, which is forbidden them: in this yet forbearing that God shall haue the forenoone of it, to get whom he can; and the diuell the afternoone to dash out, as he can, what was, or after may be, to hart, vnto God-ward receiued.

56 Past. *Enough, and yet no more then enough of that obiect: is Stage-playing of any such effect?*

Par. Yea, and of worse too, if worse may bee, as by representation of Fact, and expression of word, vnder colour of reprehending it, giuing both rules to, and action of, the very sinne. The dangerousnesse of the first lay most in the sight, feeding on the fliggish gesture of the body, answering the lifts and falles of the instrument: but the destruction of this groweth as deadly from the eares taking in the forme of corrupting words; as from the eies letting in the impression of a samplar to practise the leaud words by. And, as in the beholding and hearing, this mortall infection floweth in; so doth there many times grow confederacie and matches of whoredome, by the occasion betweene the spectator of both sexes mingled, or for the nonce met together; Thou toldest vs once of a pitifull case, at Pauls Crosse reported, of a formerly very sober and chaste Matrone in London, whom ill egging drew to the Theater: whose heart partly the representation of the foule matter handled; partly the enticement of a bad companion sitting by her, so wounded and stole away, from her former integritie, as she became afterward, a notorious strumpet.

Past. *Had I not with mine eares heard of that dolefull fall, nor knowne the complaints of good men, by such sights moued, and in the experience of their owne infirmitie tempted, I should the more easily haue thought, that albeit much*  
harne



harme did, yet some good might come from the Stage. But now I see, that whatsoeuer choice of matter yea out of the Scripture-stories, is made for their Plaies and enterludes, it hath no blessing from the Lord to the hearers and beholders, because he hath ordained, the Preaching, and not the Playing of his word: howsoeuer religiously learned men haue drawne Divine Stories into such an action, rather of two evils to haue the least serue place among men, so desirous to see Plaies and Comedies, then that they could warrant their intent for good.

*Par.* You haue spoken the truth; and therefore they shew, what loue to, or good from, the word preached, they beare or take, who shame not to say they learne as much good at a Play, as at a Sermon; and I beleue them: for they take none at either, but hurt at both. One where by learning the skill of sinne, the other by neglecting the doctrine of righteousness. And indeed take good, for the carnall mans liking, hee taketh a great deale more. For bee a matter neuer so good there vttered, and the fooles coate, combe, or bable shew or doe, or his mouth speake nothing ridiculous or obscene, the graue good thing would be no better liked of, from the Stage, then from the Pulpit. Now what good is liked for the worse sake, that is lesse loued, and the worse better. So can Satan the minds of men delude, and them make by their words of commendation set to his worke; like bawdes to allure the liking and company of others to ioyne with them.

*Past.* How then, are Plaies in our land tolerated?

*Par.* That our lawes haue holden them vnder note and name of prophanenesse, the carnall man delighting, and therefore to be of all such shunned, as loue holines, to please God with, it may by this argument be concluded.

Whatsoeuer pretending, by publike hand, a religious morall action, to the reproofe of sinne, and the extolling of vertue, is, out of the Temple by the true Church of God (where nothing but,  
and

and all, religious teachings are to be holden) as prophane, exploded and shut out; that is not, of, the Lords holy-ones to be frequented.

But all Plaies, howsoever pretending good matter, are yet excluded by the decrees of the Church of England, as prophane out of the Temple,

*Ergo*, They be not of holy men to bee frequented. The assumption is contained in that godly<sup>c</sup> Canon, decreed in the last Synod at London.

<sup>c</sup> Can. 88.

*Past.* And so are merchandizing, eating and drinking and Church-aling.

*Par.* I grant, but in another kind: they beare no pretense (that of Church-ales, vnder colour of providing for the Church, by the bellies allowance, is sacrilege, robbing Gods Temple of that gratuitie, which all faithfull haue bin commended for, in providing for Gods House) of publike edification in good manners, haue allowance from the Word, and necessitie for nature, nothing but fraud in the one, and excesse in the other, condemned. And whereas these be called prophane, it is because holines lieth not in them; nor they serue to teach it; no, nor any vertue is in them, saue in the moderation. But, all Plaies, as carnall, be obscene and ridiculous: so, of spiritual matter to be acted, yeeld not their price (which they be made for, being freely to be vttered, as the knowledge thereof is freely giuen, saue stipend to the allowed Ministerie) except vanitie, iesting and representation of filthinesse and crueltie, be shewed; which shewing teacheth the way, of doing the like, to a corrupt mind. If the holy thing only, by men, in their owne, not womens attire (which the Law holdeth<sup>d</sup> abominable) represented, and from ridiculous pranks sequestred, might from the stage shine: howsoever the wicked would not profite by it; yet a better impression thereof would be made in the good mans heart, by sight of it, as of an example. But now, take away carnall delight; what eye or eare will giue money to, draw holines and wisdom vnto the heart vnregenerated?

<sup>d</sup> Deut. 22. 5.



rated? All therein, therefore, euen the good things, as full of abuses, and so, as prophane, by our lawes condemned; are to be, as vnfit for the Christians eye and eare, ahhorred. To the further shewing whereof, note againe, that because the Law holdeth Stage-playes vnder name of prophane; to the end euasion may not bee taken from the word in a kind of sense, to keepe it from imputation of sinne. Prophane a thing may be said to be, two waies: First, as it hath no place in outward vsages of Temples: Secondly, as it is opposite to holines: the first consisteth in Rites and Ceremonies: the other in action Morall. Whence I conclude:

Whatsoever is in the second sense, by the lawes of our Realme, prophane; that is by none, of holinesse studious, to be frequented.

But Stage-playes and Enterludes, are in the second sense, by our lawes prophane:

*Ergo*, Not to be of godly ones frequented.

The Assumption I thus proue:

In whatsoever action Morall, it is by our lawes forbidden, to vse the names of God, Iesus Christ, holy Ghost, or Trinitie; that is, by our lawes holden for prophane and vnholie.

But the Morall action of Stage-playes, Enterludes, &c. those names are forbidden to be mentioned.

*Ergo*, They be by our lawes prophane and vnholie.

The Proposition is grounded vpon this reason, that, as in persons, so in actions, the mentioning of that sacred name without reuerence, and to, and among, ridiculous, pernicious, idle, yea and obscene purposes, is a taking thereof in vaine; and so against the third law of the first Table; adde also, that there is not in Stage-playes, pretending Morall instruction (much lesse promising merit only) vnto the vse of Gods name, any commandment; as there is in Preaching, where the mentioning thereof breedeth no hurt in the hearing, but vnto the contemner. And although the Statute restrictiue here-

of

• Anno quarto  
Iacobi Regis,  
cap. 21.

of speake (*viz.* iestingly or prophanely) yet, because it is with such things in that action intermingled, & so without feare and reuerence, there brought in, where matter should be to the holiest purpose handled, that all may be in intent and practise, to the presence of that holy name of his, futable: it is all one, as if it were it self iestingly and prophanely abused. Stage-playes therefore must either be, with a preaching grauitie acted, vnder profession of teaching, or representing the new creature, that should be; and so will they want the gaine of good companie, or else receiue the blow from our lawes of prophanenes, as it is vnto holinesse opposed; and so will they be of all good men eschewed.

2. Cor. 5. 17.

*Past.* Of these two now together let me aske this question; Be they to be condemned, as unlawfull, because they be abused? why then may not either the Word, because many perish by the abuse of it; or meates and drinckes, because many grow gluttenous and drunkards by them be likewise to be reputed unlawfull?

*Par.* Things necessarie, either by commandement, or for nature; and thing neither way necessarie, haue great oddes. The Word is commanded to be read: if any perish by it, it is the Spider, conuerting that into poyson, which is most healthfull; whereof it is called, the *Sauor* of death vnto death, in them that perish, because they *Beleeue* not; and so are not reformed by it: meates also and drinckes be necessarie food for sustentance; but so are not dancings and stage-playes. If any say, that, yet they may serue for recreation, as things indifferent: this is in things of indifferent choice to be noted, that estimation is to be made of their lawfulness or unlawfulness, by the effects, which most commonly, & not which rarely do follow vpon their vse. Now, for as much as by these, in hearing and beholding, so dangerous issues of vnchastitie & other corruptions, do most commonly flow; and none, but of rare grace and gift can be present at, or actors in them, without going away spotted from them: they are therefore

2. Cor. 2. 16.

1. Iohn 3. 18.



to be reputed vnlawfull, and vngodly: and as of the people to be eschewed: so of the Magistrates to be abolished, as things of sinfull and prophane vse, and of all men so to be reckoned. The chaste mind, being either present at, or a doer in, either of these may in himselfe goe free and vntouched: Howbeit these two sinnes euen him doe accompanie, presumption, by thrusting himselfe into that, whereby he may be corrupted; and ill example, as by his presence, or doing, approouing it, and so emboldning others of a contrary spirit, and apt to be polluted, to like, and be at it. And for that cause, it is euen vnto him also to bee prohibited, because his hand, suppose it went away cleane, is yet in the fellowship of others vncleannesse.

57 Past. *The promocations rising from the senses in their operations, haue thus been handled: What now doe come from them in their cessation?*

Par. The cessation of the senses, is either necessary or voluntarie.

Past. *Necessarie as how?*

Par. In sleepe, the daunter of all things, which is a binding vp of the senses from ordinarie functions, for their refreshing and repairing, after their wearinesse. And heere the fault is, either in the taking of it, or in the adioynts to it.

58 Past. *How in taking it?*

Par. When a man giueth himselfe to ouermuch sleepe day or night, not contented with that, which might in the moderation of it suffice nature. And such bee they; who taking their pleasure in night-reuellings, make vp their sleepe excessiuely in the day time; and so turne day into night, disturbers of natures order, both waies gathering matter to this sin by night-intemperancie, and day-sleeping.

Past. *What be the adioynts to it?*

Par. They stand either in the diet going before; or in the dreames and fancies rising from such causes.

59 Past.

59. *Past. How in diet?*

*Par.* When, through larger taking in, then nature is contented with, more abundance of fumes oppress the braine, and cause the longer sleepe, and with dreames the more troublesome, as also with greater breed of matter to lust.

*Past. How in dreames and fantasies?*

*Par.* They arise most commonly vpon things affecti-  
onately done, spoken of, or conceiued, as in former times,  
so chiefly in the day before. For the senses strongly oc-  
cupied about their objects, send their images and impres-  
sions vnto the common sense, as into a store-house, therein  
to be distinguished, and by the fantasie, after the shapes,  
by the vnderstanding abstracted, to be deeplier esteemed  
of; which also continually worketh vpon them little or  
much, one time or other, as they fall in. Hence in the  
incontinent person nocturnall pollutions many times,  
though the mind lie bound for enforming the will of  
good or bad, or the will for mouing the body vnto them.  
Much hitherto helpe, for the kinds of dreames, both the  
humours abounding, and the meates receiued, the one  
making the naturall dreame, the other through excesse  
or choice, not vsinfull; to teach men temperancie, and  
sober diet, holy conuersation also in the day time, that so  
their soules may purely be occupied in the night, & their  
very sleepe be to Gods glory, and their owne reioycing.

60. *Past. What is the voluntarie cessation?*

*Par.* It is idlenesse, or any other ceasing from the ho-  
nest labours of mind or bodie, which holding both bu-  
sie, leaue no place for Satan to throw in euill thoughts.  
For neuer is his vantage greater, nor any thing to his li-  
king better, or turne fitter, then where hee spieth an idle  
companion, one or moe together (and the moe, the meri-  
er) whom leisure ill-made from good studies, maketh the  
easier way for to set them aworke about his businesse,  
which yet shall be none other, then their owne flesh ta-  
keth pleasure in. And the mind of man is neuer, ne, can



be vnoccupied. If then it leaue from good operations, it must need light vpon bad, the ground whereof is lust, to vncleannesse, couetousnesse or malice.

61 Past. *Procurements to vnchastitie, from abroad rising, come next to be spoken of.*

Par. They come from either profession of life; or occasion of place, or time.

Past. *How from profession?*

Par. It is made in howsen dedicated, either to vnchastitie for hire, or to chastitie vowed.

Past. *What howsen be there to vnchastitie prostituted?*

Par. They be either of common harlots the stewes; or of harbingers thereto, the bawdes.

62 Past. *What be the stewes?*

Par. The howsen of open brothelrie and whoredome for all commers; which hauing erection in the head-see, by the Popes, not toleration onely, but warrant also, as holding fornication but a veniall sinne, and there out receiuing an yeerely reuenue of twentie, or fortie thousand ducats a yeere: had place once also here in England, till the light of the Gospell put them downe, as intolerably contrarie to this Law. But by that income of the Popes out of the stewes in Rome, guesse by the way a little, if it were a disme (for why should the Iudaicall Priest take o-ther of the people, but his Tithe?) what gaine that meretriciall stie of whore-hirelings, made yeerely being multiplied by nine: as also what a fat benefice the Vicar of Rome hath, where his personall tithes out of one trade is so great; and being also Parson-proprietarie of all the Westernne Churches in Europe; (the Easterne spewed him out for a monster) how infinite be the summes, that come into his coffers out of the stewes of carnal and spirituall whoredome both. Looke vpon this ye Papists, and tell vs, whether that be not an holy Church, wherein lecherie tithes to Mammonrie: and whether ye thinke, that the earthen god of your worship may dispence with this Law of the heauenly, where the least thought

<sup>1</sup> Sextus the 4.

to vncleannesse, much more the greatest act; where the least prouocation to it, much more the greatest, by opening stewes and houses of common prostitution, yea, of both sexes; much more, yet the abominable act in either is forbidden. Yea, that shamelesse man<sup>1</sup> of sin, (that is by whom all sinne in the Church doth grow and multiplie) hath therefore giuen his leaue to that sinne against nature, yea, and iustified the bookes of some, that wrote in commendation of it; that men abhorring that, might euen loue the other, as vntouched of vnrighteousnesse in comparison. And hence hath growne the lessening of the sinne of fornication amongst them.

\* As Pope Sixtus the 4. gaue leaue to.  
12. Thes. 3. 3.

Past. *Be there any so impudent, as to be hardes vnto the adulteror?*

Par. Yea, too many such pandars and broakers there be in these daies, which attend vpon the filthie desires of young Gentlemen, to bring, and to chamber them, and their minions together for filthie lucre, to the exhausting of many a faire, not bodie alone, but patrimonie, and all, besides the sending of them to hell by an vntimely and loathsome death, if they repent not.

63 Past. *What howse be there of chastitie vowed?*

Par. They be either of Frieries for men, or of Nunneries for women, the vncleannesse of whose forced chastity and virginity, beyond the<sup>m</sup> gift, is to the world notorious, as hauing by this prouocation of Popish sequestering from the occupations of common life vnto cloistered idlenes, so fructified to the loathing of the ground those howsen stood vpon, as they are now iustly laid downe in euerlasting ruines.

<sup>m</sup> Mat. 19. 11.

64 Past. *How arise prouokements from occasion of place and time?*

Par. It is a danger, euen to an honest mind otherwise to be either in some places, which may minister matter to dishonestly; and therefore best to breake soone away from them: or in the companie either man of the woman, or woman of the man, at time vnseasonable. So that,



to conclude, the carefull watching of the mind must bee continuall against all tentations and suggestions; and this neuer forgotten: He that will no harme doe, must doe nought that longs thereto. And thus much of the sinne against this Law.

65. Past. *Say now somewhat of the righteousnesse agreeing to it?*

Par. Albeit the estimation of all thoughts, words and doings, contrarie to the finnes rehearsed, not onely the refraining from them, or striving against them, being so prone in nature, be either the vertues, or will enclining to them: yet I will deliuer it vnto thee in the roote, and the branches.

Past. *What is the roote, or head vertue?*

Par. It is chastitie of mind and bodie, in state as well married, as unmarried, not onely keeping it selfe in the works of sanctification; but using all the helps, that may further to it.

<sup>a</sup> 1. Thes. 4. 3.

66. Past. *From hence, as from an arme of the great tree, as faith growne, what branches doe spring?*

Par. They haue all the force of procreating, and conseruing causes; effecting the head vertue.

Past. *Shew the sorts?*

Par. They are either common to all, or proper to some states.

Past. *Common to all, what are?*

Par. They either rise from within, vpon seeing, or hearing of; or hold a cleane hand about, somewhat tending to lusts.

67. Past. *What is that which riseth from within, by occasion of some obiect?*

Par. It is shamesfastnesse, that vertuous die, which is quickly set in the face, vpon the guilt, thought, sight, or hearing of some dishonest thing spoken, done, or objected to, or before vs; which soone percing into the hart, and finding either an abhorring, or a conscience, stirreth vp the blood against it, and sendeth it to be seene in the face:

face: and it is as well afore, as after a fact. Afore it is a keeper from the dishonest act offered: after it is a controller of an vn honest act objected, and an healthfull meane to repentance, vnlesse resisted, it gather brasie ouer the face to induration and impudencie. The first is commendable in all ages: the second should haue place in none, especially the older, because it should doe nothing, worthie of blushing.

68 Past. *What is that, which keepeth a cleane hand about things pleasurable?*

Par. It is either a forbearing of; or a moderation in them.

Past. *What is the vertue that forbeareth?*

Par. It is abstinency, which is a keeping off, or refraining from all vnlawfull pleasures in lust, fare, games, or sleepe; as also in due place and time (for the better suppressing and daunting of the bodie, that it rise not vp into lust, and for the freer vacancie, and greater feruencie vnto prayer, as for all other, so for this gift of chastitie, to be vnto God made) from all, both food and vse of creatures for profit or pleasure; as lastly from sleepe, so farre as it goe not into, either Monckish wakes, or sluggish drowsinesse. The first is also called temperancie; the second, fasting; the third, vigilancie.

69 Past. *What is that, which standeth in moderation?*

Par. It is sobrietie, which as in fare chiefly; and so in all other delights lawfull, the excesse or defect whereof is sinne, holdeth a meane. The extreames whereof especially in food, are riot, francking, or pampering; and maceration, steruing or pining of the bodie: the one choaking, the other afflicting the health bodily.

Past. *The vertues to all states common be such: giue me the proper?*

Par. They all belong either to wedlocke, or to virginie.

Past. *Vnto wedlocke, what vertues?*



*Par.* Such as haue to worke, either in the proceeding to it; or in the walking in it.

*Past.* How in the proceeding to marriage?

*Par.* To that belong the actions, either of the heart to accept it: or of the practise, to accomplish it.

*Past.* What actions hath the mind about it?

*Par.* They be partly in the estimation of it: partly in the due furniture toward it.

70 *Past.* What estimation is to be had of it?

*Par.* Who so will enter into the holy state of matrimonie, must honourably thinke of it, as the ordinance of Gods blessing, as principally vnto the propagation of an happie seed: so in the unhappinesse of our fall now, for both a remedie against fornication; and a comfort in affliction, sanctified.

71 *Past.* How may a man be furnished toward it?

*Par.* First, by an husbandly disposition to the functions of it: then by a manly resolution, to beare out the troubles incident to it.

*Past.* How is the disposition shewed?

*Par.* By a mans painefull studie, to gather both knowledge how to guide himselfe, his wife and family, with the discretion and gouernement of a father, and also by a good way of trade to get and vphold a living in competence, that he may not be burdensome vnto others, but living by his honest vocation, helpefull rather.

*Past.* What is the resolution?

*Par.* That, because the married state is full of troubles in the flesh, that is, of domesticall cares about prouision for vpholding that condition of life; that aforehand his mind must forethinke of, and settle it selfe against the hardnesse, what euer therein may fall. For as the comforts thereof are easily taken: so must grieuances bee taken a worth, which will the better bee, by a mind aforehand prepared for them.

72 *Past.* What must be done in the practise of accomplishing wedlocke?

*Par.*

o *Genes. 2. 22.*

*Matth. 19. 5.*

*1. Cor. 7. 2.*

*1. Cor. 7. 28.*

*Par.* That lieth both in the choice honestly made, and in the knitting of it vp.

*Past.* *How in the choice honestly made?*

*Par.* In regard of the person well qualified; and of parents consent first sought and obtained, if both, or either be vnder parentall gouernement.

*Past.* *How qualified is the person to be?*

*Par.* Principally, as the ground, with true religion seasoned; and then with portion, or portion-worth endowed. For where this without that, or that not principallie is sought for, as the worlds wont is, seeking, as one saith, *money first, and vertue after*: there mariages come seldom to good; and wealth, as the ground of the match, decaying, maketh decay of loue matrimoniall, and so wranglings, and all vngodlie brawles and breaches; as the contrary maketh loue alwaies the same in all conditions, with mutuall helpe, feeling and patience.

73 *Past.* *What saiest thou of the parents consent?*

*Par.* Children vnder couert of their parents or guardians, are a portion of their goods, which cannot bee alienated without their liking, but sinne is committed, as also a dishonour done vnto them, in contempt of their place and wisdom, and in suspition of their loue and willingnesse to provide the best for them. This then is their vertue, the humble vpspeaking of their good will and counsell. And so haue the <sup>s</sup> godly children done in the old Testament, whose continuall practise emplieth a Law.

*Past.* *Be the mariages, then vnlawfull, and to be dissolued, that be not so made?*

*Par.* Of their vnlawfulnessse, I am out of doubt, as being made with disobedience to Gods Law, bidding honour to be giuen vnto parents, a part whereof this is not the least. Of the dissolution, so long as they be but in the spousals, either begun betweene themselves by promise, or finished by solemne words; I thinke they may be broken off, and the oath nullified, as being made a-

*Horat. epist.  
lib. 1. ad Maecen.  
querenda pecu-  
nia primum est,  
virtus post  
nummos.*

*1. Iudic. 14. 3.  
2. Sam. 13. 13.*



See chap. 5.  
§. 17.

Beza de Re-  
pudijs & di-  
uort. pag. 206.

gainst the masters will : vnlesse copulation haue confir-  
med it ; then are they to be left to their owne doings ; and  
if the Lord punish their disobedience, with vnfruitful-  
nesse, pouertie, or disagreement, they may take it as a re-  
ward of their owne rashnesse ; they may not bee separa-  
ted ; because the bed hath confirmed the knot, especially  
if the blessing of the Church, by fraud or ill meanes ob-  
tained, haue come vnto it ; or the parents after that bles-  
sing, either vpsought of the children ; or called to the  
question by authoritie, allow it by wincke or word : o-  
therwise, if vpon the parents iust cause by complaint al-  
leaged, their mariages be by the magistrate pronounced  
void, it goeth with great reason, as the godly father Be-  
za hath very strongly disputed that question.

Past. But if parents or gardians be so peruerse in choice of  
mates to their children, as not regarding breed or nature, so  
much as wealth and commodities to themselves first, and af-  
ter to the parties ; thrust such vpon them, as their hearts  
stand not to ; but being better disposed, mislike such worldly  
respects ; and all other things answerable, set heart to choice  
of lesse worth to the world perhaps, but of better to the Lord-  
ward : What haue children in this case to doe ?

Par. Surely they forgetting the durie of parents in  
providing for their children in the best sort, as their place  
requireth vnder God, are therein, after humble vpsce-  
kings made, and vnaccepted, to be refused ; and appeale  
to be made vnto the higher father of the Countrie com-  
petent, to haue his either assistance to ouer-rule the vn-  
considerate parents, or allowance of the choice, in the  
feare of God so made, what either dowrie soeuer, none at  
all, or neuer so little or mickle may be cast vnto them ; or  
paiment be to be made for redemption of that libertie to  
marrie in the Lord, trusting to the maintenance and en-  
crease of Gods blessing promised to their labors, in their  
callings faithfully made.

1. Cor. 7. 39.

74 Past. What callest thou the knitting vp, or consumma-  
tion of marriage ?

Par.

*Par.* It is the publike solemnization of it, by the approbation and blessing of the Church, and the confirmation of it, by communion of bed, board, and other household fellowship together.

75. *Past.* Of the proceeding to marriage, be it thus said: What vertuous duties be there in the walking in it?

*Par.* They pertaine either to the knot, or to the communion of things depending on it.

*Past.* What is that of the knot?

*Par.* It is the inviolable keeping of each others body in the couenant, by the interposition of faith stricken vp for life matrimoniall, to be lead in one flesh.

76. *Past.* What of the communion?

*Par.* It is in things either temporall, or spirituall.

*Past.* What is that, which is things temporall?

*Par.* It is a louing contentednesse of mind in all states, each sorowing or reioycing in the things the other hath, or seeleth, with mutuall emparthing of their helpes, either to yphold the good, onto remedie the euill, to each other happened: with no longer absence of either from other, then shall bee either necessarie, or with consent granted.

77. *Past.* What in things spirituall?

*Par.* It is a coniunction of their spirits vnto the true and due seruice of God, each appoyning, asking, or instructing other for knowledge according to the measure of gift, and dutie of place: yeelding the 7 due beneuolence with such refrainings, as be conuenient in the cie of sober and chaste minds.

78. *Past.* Of the meddled state thus much: What saist thou of virginitie?

*Par.* It is either forced, or free.

*Past.* What is the forced?

*Par.* We call it vowed chastitie, which is a promise made vnto God, without assurance of his 2 gift, to leade a perpetuall single life. Whereof Satan, by the head-iourne-man of his shop Ecclesiasticall, both Regular and Secular,

1. Cor. 7. 3.

Math. 19. 11.  
Of the originall of Satans



proceeding  
herein; and  
of the compa-  
rison of both  
liues wedded  
and single. See  
B. Babington on  
this Law.

<sup>a</sup> 1. Tim. 4. 1. 3.

<sup>b</sup> 1. Cor. 7. 9.

<sup>c</sup> 1. Cor. 7. 28.

Secular, the Pope I meane of Rome, taught by ancient heretikes, and some vnaduised Fathers (they vtterly condemning mariage, and so highly extolling virginie, as it grew at length, in the consummation of Antichrist, to be laid vnder lawes for al churchmen to obserue, whence the Apostle calleth it, the <sup>a</sup> doctrine of diuels:) hath made the snare, wherewith he hath hampered infinit thousands of men and women in the sinne of most abominable incontinencie. For as among the Heathen, and from out of them, the first Christians, hee had many waies to keepe them in vncleannesse, extenuating the sinne of fornication, as a thing indifferent, and making the bodie pollution veniall, so that the soule remained cleane, and vnto God addicted: so saw he it much to his purpose, euen by profession of bodily puritie, to worke his will in defiling the soule with <sup>b</sup> burning, vnder holding the bodie, to abstinence from mariage, as an vncleane thing so satisfying lust, if any happen to rise, to any way, saue that giuing leaue, or at least a wincke (with this caveat for shame, if not chastly, yet warily) to follow either concubinarie, or where it might slyly be had adulterie: whereby his Priests became very stallions and towne-bulles, to fill the earth with the seed of fornication and adulterie.

79 Past. What is the free virginie?

Par. It is that continencie of bodie and mind from the desires and workes of vchastitie, vnto the which the Lord hath giuen the gift, and mind to take it. The praise whereof by the Apostle giuen, standeth not in the holinesse, or merit of it, as the Pope will haue seduced soules to hold opinion of it, to get the moe francklings into his cloistered sties: but in comparison of freedome from worldly <sup>c</sup> encumbrances, which the married state is more entangled with, and so the lesse able to serue God.

CHAP.



## CHAP. X.

## Of the eighth Law.

Pastor.

**S. 1.** *He next in the coherence of these five latter Precepts, is the eighth Law; what is it?*

Par. Thou shalt not steale.

**2.** *Pastor what way wilt thou walk, in the laying forth of this Law?*

Par. I will giue thee the adioyns to it: and the substance of it.

Past. Shew the adioyns belonging to it.

Par. They be the end, and the equitie of it, with the reason of deliuering it vnder the name of theft.

3. Past. The end what is?

Par. That, the portion, by God to our neighbour allotted, may remaine safe, to his vse and comfort, to liue by, without all vniust interuerting thereof to his hindrance; and that, a mutuall communion of duties might passe in vpright and iust dealing from man to man, whether by gifts, or exchange of commodities, to the vpholding of States, private or publike, domesticall or ciuill, for the better breed and encrease of loue: and lastly, that Iustice and Iudgement, may, by preserving euery mans right vnto him, flourish in the societies of men to Gods glorie.

4. Past. What is the equitie?

Par. It is meete to be obserued. First, because it is by him commanded, which hath authoritie, both to giue to whom he will, and to bid iust dealing, as well in the thing giuen, as for the thing yet vnhad, that each one may



4 Prou. 10. 22.

— 22. 2.

1. Sam. 2. 7.

\* Eccles. 10. 7.

may haue with his liking and blessing, what in a good conscience, he may hold and vse: else could, neither he in wisdom be said to make some a rich, and some poore, yea and often, some of poore, rich; and some of rich, poore, for practise of mercifulnesse, humiliation and acknowledgement of Gods prouidence ouer all: nor men, that haue, be rightly called Gods Stewards, accountant for laying forth to each one after his need; had he giuen all alike, or all his goods to all men in common: Secondly, because very nature hath taught these termes of propriety and communion, mine, thine; and, of mine thine, which the Latines call *mutuum*, *hoc est, ex mea tuum*, of mine in propriety, thine for vse, either by exchange, sale, communion, or loane: Thirdly, because a confusion would lie in all Common-wealths, were the propriety of lands or goods taken away, and so theft could not be, and this law needlesse when no man might say, Thou hast taken mine: Fourthly, because all duties of loue, in good turnes, would cease, when, what a man gaue, was his as well before, whom he gaue it to, as his that gaue it: Fifthly, because Nations could haue no commerce in the interchange of their commodities by importation, or exportation, vpon agreement, with a louing and iust contentment: Sixthly, because strife about things, especially in wants, would be the greater, and more furious, when he that needeth the same, which another hath, will snatch it by might as his owne, from the other: Seuenthly, what else should Magistrates need, to keepe our things in safetie, if none had ought of his owne in propriety: and this is the cause that the Anabaptists, holding communion of all things, take the sword away for striking, & oaths for deciding: Eighthly, as God hath thus distributed things into proper Dominions; so yet men are but his tenants at will, himselfe alone being chiefe Lord in Fee: it is meet therefore, that men should vse their possessions at their Lords pleasure, and to the end, he gaue them for, which is iust and vpright dealing: Ninthly, the rich haue in equitie,

to

to regard the poore in liberalitie, because they may become such themselues; and not to oppresse them, because they be set open likewise to oppression; and what condition is extenuated in another now, may bee the same soone after vnto them: Tenthly, the poore now haue patiently to beare, and with their hands to worke, without vnlawfull shifting, vnder hope, in Gods providence, and from his hand to be relieved; who hath giuen promise of assistance, to the meeke and true worker.

Past. *What is that, which thou speakest of the Anabaptists?*

Par. They tooke away all distinction of Dominions; and so by consequence, as they set downe a communion of all things, and denied the possession of riches to be lawfull: so did they abolish all vertues, in the handling and distribution of goods consisting, as namely, lending, almes-giuing, liberalitie, and the whole course of Iustice commutative; and finally disproved the law, of punishing theft. Against whose confusion, together with their Arguments, *Pezelius* in his *Scholies* vpon *Philip Melancthon's* objections and answeres belonging to this precept, out of his writings gathered, hath verie learnedly and pithily disputed.

5 Past. *What is the reason of deliuering this Law vnder the name of theft?*

Par. First, the word signifieth to withdraw, or take away from another: and so fittest to expresse the yniustnesse of dealing about riches, whereby conueyance is made from another, vnwitting or vnwilling, to ones self: Secondly, the name of theft is so opprobrious, as the verie theefe scorneth and fumeth to be so called; the Lord would therefore haue men refraine this sinne, for verie shame, if not for conscience, to be deemed or tearmed a theefe: Thirdly, it is the rifest of all yniust practises about riches, and therefore by that speciall name, to be forbidden.

6 Past. *Go to the substance of this Law.*

Par.



*Par.* I will deliuer it in the sinne expresse; and in the vertue enclosed.

*Past.* What is the sinne?

*Par.* It is all Iniustice done, either in holding or getting riches, for leading out this life expressely heere condemned vnder the name of theft, as the grossest part of it.

*Past.* What is theft?

*Par.* It is euery vniust action about the commodities of this life, seeking, getting or holding in that, to our possession, propertie or vse, which is altogether another mans, or ought to come vnto him.

*Past.* How is this done?

*Par.* Either in heart only; or by hand also.

7 *Past.* How in heart?

*Par.* Theft (as we said of Adulterie) is as well in the fetches and reaches of the heart, as in the grapplings and gripings of the hand; while a man coueteth, not simplic or suddenly in desire vnconsented to, (for that is of the tenth Law) but deliberately studying the skill, and deuising the meanes, how to compasse another mans goods into his possession, yea though either remorse of conscience, shame of the world or feare of lawes, make him keepe backe the contriued plot from execution. For this is theft before God accomplished; who seeth the malice of the heart, forward to do the act if he durst.

8 *Past.* How by hand?

*Par.* Whatsoeuer way, by the mind contriued, and by the will approued, a man putteth in practise to effect it in wrong doing to his neighbour, by diminishing the portion allotted him to liue with, that is theft, by hand consummate.

*Past.* Giue me some sorts of this hand-theft distinctly?

*Par.* They will best be scene in the obiekt, wherein the worker of iniustice and theft is occupied.

*Past.* What is that obiekt?

*Par.* It is the substance or wealth, which either another; or a mans owne selfe hath.

*Past.*

Past. *How is theft wrought in another mans goods?*

Par. It may be declared, either by the place it is done in; or by the persons doing it.

Past. *How in respect of the place?*

Par. Theft is made, either by sea, or by land.

9. Past. *Sea theft what is?*

Par. It is piracie, or robbing by sea, when a man either of wilfull or desperate purpose, hauing wasted his owne patrimonie; or despising other honest waies to get a liuing; betakes him to the life of a Pirate, or sea-robber, to enrich himselfe by spoiling others, whether strangers or of his owne nation (for all is fish that comes into his net) or by letter of Mart, vnder a false oath taken, of being spoiled by the enemy, of the Magistrate obtained; or, if truly complaining, either hath not first made peaceable challenge by suite to the Gouvernour of the Spoilers land for satisfaction: or, that not granted, goeth to recover himselfe beyond the bounds of his commission, preying vpon all that he meeteth with.

Past. *Of that Piracie, which private either greedinesse or reuenge, attempteth, I am out of doubt, that, it is sinne: but if the letter of Mart be granted, for recouerie of former losses, in due court of Iustice sued for to be satisfied, and vniustly denied: is it not vnlawfull to fall vpon any other of that kingdome; and so, as we say, to strike Richard for Robert, the innocent for the harmefull, when the harme-doer cannot be hit withall?*

Par. Vnder leaue of better thoughts, I thinke not, because he is refused at the ordinary seate of Iustice, whereat the robber was to stand, and to be enioyned satisfaction, but was not: my Prince therefore (not brooking the iniustice, in the spoile of his subiect) giuing me, vnder the God of Iustice, leaue, as against a common enemy and spoiler; I may aduenture on his subiect, whose safetie he had warranted for me, had he done me iustice vpon the malefactor complained of; and the innocent, by me set vpon, is not spoiled, but as a parcell of that King, which



which refused to execute Iudgement.

*Past.* But if he be a common and professed enemy, annoying the land and spoiling the countrey, I dwell in; or attempting all hostilitie for invasion or conquest, may I him by sea spoile?

*Par.* I will give thee an answer to this point in the generall doctrine, and in the case particular.

*Past.* What is the generall doctrine?

*Par.* To the lawfulnessse of spoiling an enemy by sea, or in his owne land, three things must concur, the iustnesse of the enemy; the warrant of the Magistrate, and the honest mind of the spoiler.

*Past.* Whom may be taken for a iust enemy?

*Par.* He, that maliciously and irreconcilably seeketh to oppresse and afflict the State publike, (for of, both him, if his malice do lie still in heart, or sit only in the railing or slander of the tongue; as also the private enemy, another reason and reckoning is to be made, and such rather to be prayed for in love, then persecuted in reuenge) notwithstanding all due meanes vsed to stay or assuage his furie.

*Past.* What is the Magistrates warrant?

*Par.* Either his commandement, or permission vnder such conditions, as may seeme iust and conuenient, in his letter of Mart concluded, which are not to be passed for the spoiling of him and his, either to weaken his arme, to doe the lesse hurt, or to winne him to better conditions.

*Past.* What mind must the Spoiler go to worke with?

*Par.* He must not so much looke to the prey or bootie from him, whom he goeth to spoile, as in the love of the right, which he seeketh to auenge for Gods cause. For vnto such a fighter the spoile will come, as a recompence of his faithfulnessse from the Lord, giuing the enemy into his hand. These three things considered, I hold it lawfull for any subiect, so minded and warranted, such a way to attempt, whereby such an enemy may be brought the lower,

lower, for the better defence to be made against his vniust assaults.

*Past. What is the particular case?*

*Par.* It lieth betweene Spanish and our Nation, standing of deadly hostilitie, though vnproclaimed, yet practised; That attempting by sword and trecherie, to bring this into subiection to an outlandish Idolatrous Priest: This in defence auenging her right from offered violence; That grounded on the conclusion of the holy League, for the extirpation of the Gospell: This standing on her guard to hold it fast within her, and not to giue it ouer to an Idolatour. By which all may be scene, the vniustnes of enimitie on that part assailing vs; and the iustnesse of our redeeming it, to be as hatefull an enemy vnto vs, as the Iebusite, Edomite, or Amalechite, whom the Lord bad Israel not to <sup>e</sup> spare, as being his enemy, because his hatred to vs, is not, but for the Gospels sake.

*Deut. 7.2.*

*Past. But the League sworne continueth; and warre not proclaimed, be is yet no iust enemy.*

*Par.* Many indeed lay in this exception, not for loue of Iustice; but for affection to the forren Priest, whose whoredomes they are bewitched of; and therefore of a treacherous heart to their Soueraigne and countrie, that an alteration might come, it grieveth them to see his Champion (whose aid they linger vpon) to be so weakened: but the truth is, what skilleth it, whether warre be proclaimed, sith hauing sworne ruine first, and then putting himselfe and his forces in armes against this Land, and the Dominions belonging to it, as the inuincible Armado of 88. and the last yeeres Irish challenge, do shew: he hath as evidently protested to the world an open defiance and breach of the League, as if he had by his Herald proclaimed it.

*10 Past. Theft by land, what is?*

*Par.* It containeth all manner of spoile, which one man maketh on another mans right, what way soeuer



within the land he dwelleth in : whether it be robbérie on high-ways, or otherwise in house, grounds or state : as now we be next to shew in the persons.

Past. *What sorts of theft, do the persons worke ?*

Par. The persons be either publike or priuate, and accordingly is their theft.

Past. *What is the publike person ?*

Par. Every one that beareth office, in Church or Common-wealth.

Past. *Who is the Church-Officer ?*

Par. The Minister, vnder what distinction soeuer he goeth, of word or discipline.

11 Past. *How lieth theft in his hand, that hath these committed to him ?*

Par. It is altogether spirituall, and is when the gift of vnderstanding, and authoritie of censuring, is committed to a mans dispensation, and he either withholdeth, or corrupteth it, as doen the Papists, locking vp the Booke, and corrupting where they open : and the wicked Iudge deuouring the sinnes of the people ; he robbeth the people of their due, laid vp for them in his hands. So Christ calleth them *8 Theeves and Robbers*. For he that giueth not, what, when, how and to whom he ought, is guiltie of the euill in iustice. For God hath appointed the Ministers mouth, to be the peoples store-house, <sup>h</sup> *His lips must containe knowledge*, and they must thence fetch it. If he haue none, how came he thither, but by intrusion ? Being yet in place, the people require knowledge at his lips, but find emptinesse ; because he should haue, or giue off his place, and hath not to giue, he is a theefe. They perish, for want of feeding, through him, who, as a dog in the manger, neither eateth, nor feedeth ; and as a <sup>i</sup> blind man leading the blind, so is he moreouer a murderer, as we haue <sup>k</sup> before said in the Law against murder, whence all may hither be fetcht there spoken, so far as they touch the withholding of the gift either deliuered, or for the place to be had, for the vse of men vnder charge.

<sup>g</sup> Iohn 10.1.

<sup>h</sup> Malac. 2.7.

<sup>i</sup> Matth. 15.14.

<sup>k</sup> Chap. 6. §. 25.

12 Past.

12 Past. *How is he guiltie of theft, that beareth Magistracie in the state civill?*

Par. Magistrates be either the chiefe, or of him set.

Past. *How doth the chiefe offend this way?*

Par. As well against his confined Princes abroad; as against his alliged subiects at home.

13 Past. *How against Princes of other nations?*

Par. By vniust warres, inuading and making hauocke vpon their territories, whether for conquest, by aspiring to be Monarch of the world; or for pillage, to bring treasure to his exchequer.

14 Past. *How against his owne subiects?*

Par. By vniust and needles exactions and imposts; by wastfull exhausting the common treasure to his crowne belonging, whereby necessitie may driue him to repaire his wastings by burdens on his people laid: as also by forged cauillations, confiscating their goods; by making lawes to entrap the vnwarie; or what other waies Tyrants haue to oppresse and impouerish their Commonalitie.

15 Past. *How doe Iusticers, of him sent, make robbérie?*

Par. What way soeuer by neglect or corruption, they faile to doe iustice in deciding causes of right betweene parties at strife about meanes to liue by. For he that by authoritie may giue right where it appeareth to be due, and doth either it not, or the contrarie, though himselfe thereof doe nothing finger: yet is he a theeuish interuenter of the due title; much more if for a bribe, or of partialitie vpon fauour or feare, he let the iust cause either vterly perish vnder his hand; or by delaies to be damified.

16 Past. *From a man of priuate condition, how doth theft grow?*

Par. Either of negligence, or of wilfulnesse.

17 Past. *How of negligence?*

Par. When it lieth in his power, and occasion him serueth, a neighbours commoditie, either a perishing to



saue, or a getting to helpe forward, & he despiseth, or sloweth the doing of it: that withholding is a bereauing. For that power and occasion was now, by the Lords appointment, his neighbours, which, by not yeelding it him, he hath stolne from him, and done vniustly.

18 Past. *What is theft wilfully done?*

Par. It is either by open violence; or by secret conuenance.

Past. *By open violence how?*

Par. Through either present onset; or lingred ouerweighing.

19 Past. *What saist thou of onset present?*

Par. It is that theft which is committed, whether of one or more, either by the high-way side, which is roberie; and this, either set vpon knowledge giuen, as not seldome by hostlers, or treacherous neighbours in confederacie; or casuall, as men fall into their hands, or spie the vnweaponed. Wherof one confessed once at the gallowes, that such an object made him a theefe, intending afore he went abroad no such fact, and so gaue matter for the proverb, Occasion makes a theefe; or by breaking vp an house, which by proper name is called Burglarie.

20 Past. *What theft is made by lingring ouerweighing?*

Par. It is when the mightie man in wealth or place, oppresseth, and beareth the weaker to the wall, in claime of ought he hath, whether land or goods. Thus *Ahab*, to get *Naboth* out of his Vineyard, will sue him at law, and so vex his pouerty, as he shal be faine, either to giue, or to sell it, for nothing nigh the worth; or to spend the one halfe in law to saue the rest. Thus the bad Landlord vexeth his tenant; the encroching Gentleman, as a canker, frets the poore mans bounds; and the couetous mans leie deuoureth the fat of his neighbour, and is neuer satisfied, till by *ioyning house to house, and field to field*, he leaue no inhabitant about him, other then a woe cleauing vnto him.

1 Prou. 28. 22.  
m I sai. 5. 8.

21 Past.

21 Past. *What hast thou to say of theft by secret connivance done?*

Par. Infinit be the waies that it is wrought by, which we will in their heads deliuer as we can.

Past. *Shew some heads of this common theft?*

Par. They grow all from things done, either by a mans selfe, or by abetment with others.

Past. *How by a mans selfe?*

Par. The theft a man doth by himselfe alone, is of things either in earnest, or in sport set vpon.

Past. *Of things done in earnest, what theft commeth?*

Par. It is either of mischief, or vnder colour of lawfull trade.

Past. *How of mischief?*

Par. Either set for the gaine: or selfe for the spoile.

Past. *Shew the selfe-mischief?*

Par. It is either in taking away, or in withholding another mans.

Past. *What things may be taken away?*

Par. Either sacred or ciuill.

22 Past. *What theft is committed in things sacred?*

Par. It is called sacriledge, when either Church-stocke is embezeled, or maintenance for the Ministry or poore, in Church-livings or hospitalies, is transported to the prophane vses of priuat men: too great a practise in these daies whether of great men, either in getting of Ecclesiastical prouisions into their hands, or in letting of them goe for money, which is simonie: or of parishioners in minsing out their tithes, as goods well gotten from the labourers hire, if they can either of the worst set him out his share, or of the whole defraud him cleane.

23 Past. *What in things ciuill?*

Par. They be either publike or priuat.

Past. *What taking away is there of things publike?*

Par. It is either of administration, or profession.

24 Past. *In things of administration, how is theft committed?*

Par. By hunting through bribes after voices in electi-



on to place of Magistracie, which the Latines call *Ambitum*, an vnlawfull suite for an office.

25 Past. *How in things of possession?*

Par. By robbing the Kings treasure, or the chamber of a citie; by abusing the common stocke; and denying due tribute or impost, and this the Latines call *Peculatum*.

26 Past. *What in things private?*

Par. It is either of persons reasonable, or of goods moouable.

Past. *How of persons?*

Par. He that selleth a freeman into bondage; or stealeth away another mans seruant or child, by perswasion of disobedience, or by fact of carrying away, whether to sell, to vse, or to marrie, committeth the theft, which the Latines call *plagium*; which as it is also of booke-stealing: so if it be of a virgine, or widow, after deflowring to marrie, as <sup>a</sup> Hemor did Dinah, Jacobs daughter; it is by them called *raptus*, and is a kind of that rape which we spake of in the <sup>o</sup> former Law, by the positue lawes likewise in some cases, and well were it, if it were in all capitall.

27 Past. *How of goods?*

Par. They be either lost, or remaining?

Past. *In goods lost, how may theft be?*

Par. If seeing my neighbour, whether friend or foes beast strayed, I either must *p* bring it home, or turne it in among mine owne, and put it into my marke; or empounded, cause it not to be cried, and so secretly over-yearred, make it mine owne, as a waife, or stray: or finding his purse, ring, or Jewell, keepe it as a thing, by Gods prouidence allotted mee, which yet is not, but to trie mine integritie in procuring euery man his.

Past. *What then is to be done in found-deales?*

Par. What a man findeth, it is either cast aside of the owner, as nothing for his turne; or being of price, is against his will lost. That to keepe is not theft: this if thou detain

<sup>a</sup> Genes. 34. 2.

<sup>o</sup> Chap. 5. §. 41.

<sup>p</sup> Dent. 22. 1.

detaine it is; vnlesse thou d keepe it, with a purpose to restore it, and cause publike notice to be made of the thing found, that the owner making prooffe of it to be his, may haue it againe. If all due meanes vsed, it passe vnchallenged, the estimation may the better be, that it is Gods allotment to thy share, to vse as thine owne, till time may shew the right owner.

28 Past. *In goods remaining, how may theft be.*

Par. It is the stealing, or driuing away of cattel, which the Latines call *abigatum*, remouing of the neighbours bounds; filching or purloining of stufte out of the house: picking open of locks with false keies: cutting or picking of purses: all manner of counsages, which one hath termed cony-catching, in a booke so entitiled, detecting the manifold sleights, which Satan had taught such companions to beguile the vnwarie with. All dice-playing, especially cogging of a die; carding, and here the setting of cards, bone-cards, and confederacie in winckings or signe-makings; iugling and ledgerdemaine, egyptioning, and whatsoeuer waies, the inordinate walker setteth his wits about, which now is termed, liuing by wits, the end whereof, is to pilfer and finger another mans goods priuile.

*r Greene, The art of Coni-catching.*

29 Past. *So much of set mischief in taking away: how may it be done in withholding another mans?*

Par. Another mans commeth into my hands, either by deliuerie, or vpon couenant.

Past. *How by deliuerie?*

Par. As either lent for vse; or left in hand.

30 Past. *How may theft be in a thing lent?*

Par. If I restore it, either not at all, or not in due time after my turne serued: or send it home in worse case, then I took it, especially if marited, it be for want of care or good vsage, without offer of due satisfaction for the damage.

31 Past. *How in things left in hand?*

Par. They bee left either as pawnes for assurance of



another thing borrowed vpon them: or of trust for safe-keeping.

*Past. How is theft in the first?*

*Par.* When the thing either pawned, is within compasse of time set for the redemption, put out to wearing vses: or lent on the pawne, is longer detained then time set, without further entreatie for the renewing.

32 *Past. How in trust?*

33 *Par.* When I conuert it to my vse, and so either waste it, or weare it out: or when it is called for, denie it (a double finne of theft, and trust falsified) or delay the restoring of it: when made executour to a Testament, I withhold childrens legacies: or defraud orphans of their portions; or in ioynt executorship, interuerting & others moietie, vpon presumption of an axiome in law, if any such bee either ill grounded, or miswrought vpon, that one executour cannot sue another: or a feoffer in trust breake the faith of it, to enioy the thing feoffed, as mine owne, or what way soeuer trust is falsified in things committed vnto it, to another mans hinderance.

33 *Past. Theft in things deliuered, is such: How is it made in matters of conenant?*

*Par.* It standeth in affaires, either of letting to hire: or of seruice.

*Past. How in letting to hire?*

*Par.* Sinne is here committed as well by the letter, as by the taker.

*Past. How by the letter?*

*Par.* A man hath to let either tenament, or stocke.

34 *Past. How doth the Landlord offend?*

*Par.* When he racketh his rents to an higher rate, or taketh excessiue fines, then the tenant, withall his trauel, care, and stocke vpon it, is able to recouer, or to liue by: and so denieth him the comfort of his labour and prouision, both present for his familie, and future for his children; whereby the Common-wealth also is, with multiplicitie of beggers and needie persons pestered; and Landlords.

Lords also at length driuen, either to seeke new tenants, or to let their howsen downe, which some doe gladly, conuerting ancient farmes into sheepe-leaze; and so making that true of their sheepe, which the Poets haue said of *Diomedes* his horses, that they eate mans flesh. When againe, besides his rents so enhaunsed, and lands so improoued from the old rent of assize, he exacteth more customarie seruice, then due; the eeing of his ground; the fetching in of his haruests; ouerlaieth the commons; or hedgeth them in to his priuate vse: remembreth his tenant with a gird, if hee bring him no presents: and so yeeldeth himselfe apter to take from him, then to minister vnto him, or to delight in his growth.

*Quid epist. 9.*

35 Past. *How trespasseth the tenant?*

Par. Either before he taketh; or when he hath taken the liuing.

Past. *How before?*

Par. Either in an vnaduised offer, without due reckoning, how to compass the meanes to liue vpon it at the rent he biddeth: or in greedinesse, either to take it out of anothers hands that is about it; or in reuersion ouer his head, and so driuing the bargaine, by outbidding to an excessiue price, not without some fetch also of the letter, sometimes to suborne such as shall vie with one, desirous to haue the liuing: thus stealeth he from himselfe and his, the better meanes of life; and from another his possibilitie to haue sped better.

36 Past. *How when he hath taken it?*

Par. By the carelesse paying of his rent; by making strip or wast, vpon the liuing hee holdeth at will, or by leasse; at the expiring of his terme, wearing out the ground, and leauing it, and the howsen for an asserteraker vntenantable; and so for the Lord in rents and fines disadvantageable.

37 Past. *In letting of a stocke, how is the best made?*

Par. A stocke is let out either whole at a rent, or in partnership.

Past.



Past. *At a rent how?*

Par. When either the letter hires out his cow, (for example) or his horse, or any such thing at a dearer hand, then the taker can make his monie againe; or a thing of worse qualitie, then he pretendeth it to haue: or the taker bangles with the owner, either in paying the hire, or in preserving the thing in state, as he receiued it. On either side, there is a theeuish deceit, and an hindrance of each others liuelihood.

38 Past. *How in partnership?*

Par. When either my monie is set to anothers labour and skill vnder conditions of losse or gaine, according to Gods prouidence; or both labour and stocke going together either way, sloth or ouersight, vnequall distribution of the gaine, by concealement or interuersion is made, and agreement falsified: either partie swaruing from iust dealing concluded vpon, is a robber of his partner, and sinneth against this Law.

39 Past. *Of theft in letting to hire thus farre: how in matter of seruice?*

*Genes. 3. 41.*

*Ephes. 6. 6.*

Par. All seruice is giuen either by couenant, or by hire for the day, weeke or taske. Here if the master withhold, or change as *Laban* did, the wages or allowance agreed vpon, and defer the paiment longer then is meete, to his seruants hinderance, he hath theft in his hand. If the seruant loiter, or neglect his seruice; or giue it onely to the *u* *ie*: suffer his masters goods vnder his hands to decay; marre the worke he vndertaketh through vnskilfulness: pilfer, or embezell any thing either lying abroad, or vnder locke in house, or deliuered to his trust for keeping or sale; he stealeth the couenanted commoditie of his seruice and trust reposed in him. Brieife whatsoeuer the superiour to the inferiour, and contrarie, in the fifth Law, concerning the dishonourable failing, either in due prouision for the inferiour: or in thankfull obedience to the superiour committeth; also in the sixth, by clipping of the meanes to liue by; the iniustice in both

Lawes,

Lawes, is theft in respect of the due good things, detained, as dishonourable in the action of vnkindnesse and vnthankfulnesse; and murder in respect of the vse and ends, which the goods serue for. For looke how much is detained of meanes to liue by, by so much a step is made vnto murder, as it hath vertue to support life; vnto theft, as it is a portion due; and to dishonour, as it is a dutie to the degree.

40 *Past. Theft of set mischiefe done for gaine, hath birtherto been: Shew theft done of selfe mischiefe for the spoile?*

*Par.* It is, when a man, either in reuenge, or of meere delight in mischiefe, spoileth his neighbours goods, either killing his cattell, whether furiously, if trespassing, or doing no trespassse, of an euill and hurtfull minde: or firing his house, either onely: or his owne first, that the sparkes may take his neighbours too, and this vnder pretence and crie of his owne losse, if poore and nothing worth, to serue two turnes, his owne in hope of gathering more, then before hee had, of pitifull men; and reuenge on his hated neighbour: burneth his corne, or his hedges, or what other ill turne a malicious mind can inuent, to doe his neighbour harme with, though no commoditie come thereby vnto himselfe, more then the satisfying of his leaud will: sueth him in the Law without cause or title, onely to begger him, or at least, to vex him. The mischiefe of this theft is so much the greater, as it hath anothers innocencie to worke vpon, and his owne malice causeleslie to be caried to it by.

41 *Past. Theft done of mischiefe, thou hast enough spoken of: How is it committed vnder colour of lawfull trade?*

*Par.* All trades lawfull (all skilles, I meanes, whereby a man deliuereth to another, what he hath by studie of mind, or sweat of brow, learned about the commodities of life) do stand either in merchandise, or in workmanship.

*Past. In merchandize how may theft be wrought.*

*Par.* As well by the buier, as by the seller.

*Past.*



Past. *How by the buyer?*

Par. Either in hucking, or in bad paiment.

42 Past. *How in hucking?*

Par. When contrarie to his knowledge, he extenuateth the goodnesse of the ware hee cheapeneth, to get it the better cheape, practizing that which Salomon repro-  
ueth; \* *It is naught, it is naught, saith the buier: but when he is gone aside, he boasteth:* and this theft is so much the greater, if he know the sellers need to make moane.

\* *Prov. 20. 14.*

43 Past. *How in bad paiment?*

Par. Paiment is made, either in scoarsing one thing with another; or in money.

Past. *In scoarsing how?*

Par. When bad and counterfeit stufte is exchanged for good; as namely in horle-scoarsing; or in any other thing liue or dead, known by the exchanger to be faulty.

44 Past. *How in monie?*

Par. Either present, or vpon day.

Past. *How in hand?*

Par. When, for good ware, I giue base, or false coine; or if by the taker mistold, I reserue the rest, as gaine well faued.

45 Past. *How vpon day.*

Par. When I breake touch with him, that trusteth me, and so hinder him in his paiment, vpon trust of mine other where appointed: without making him satisfacti-  
on, or longer forbearance aforehand entreated.

46 Past. *How is theft done by the seller?*

Par. All sales is either of lands or goods.

Past. *In sale of of lands, what theft?*

Par. When a man selleth such a possession, as hath ei-  
ther a false, or a litigious title, either without warrantise,  
or vpo warrantise giue without power to make it good,  
as sold vpon forged and counterfeit euidence newlie  
made, but aged in sinoake: or selleth that which he hath  
sold, and made ouer to another before; and whatsoever  
sale is made with fraud or likelihood, in knowledge or  
suspicion

suspicion of containing matter for a future claime, with this exception (which yet will not serue) of [*caueat emptor*] looke the buyer to it, which he cannot do against the secret deceit and cousonage.

47 *Past. How in sale of goods?*

*Par.* It is either in the qualitie, or in the quantitie, of the thing sold.

*Past. How in qualitie?*

*Par.* The qualitie lieth thereafter, as each Tradesman hath to sell for belly or backe.

48 *Past. In qualitie of things belonging to food, what theft?*

*Par.* When the Grasier or Victualer (for example) or Purueyer, selleth, or bringeth in loathed cattell, vnfound victuall, or such, as bought at an easie hand, or ill-conditioned, is delivered in for good, and in an higher price, then it cost, whereby Prince or Subiect is robbed, or banded to the Purueyers enriching: when the Vintner his wines mixt and ill-brewed; the Brewer his beere vnwholesomely made with y mixture for headines; the Baker his bread of pind, or smoottie corne; the Mercer his fruit, or spice, rotten, dead or vertuless; the Cooke his cates ynwholesomely drest; the Apothecarie his drugges ynskilfully prepared, do vtter for good, wholesome and merchandizable: These all, as they rob the buyer in giuing bad for good, at the price of good: so giuing vnwholesome food to the bodie, ioyne murder also to their theft.

49 *Past. How in things pertaining to rayment?*

*Par.* When the Draper, Linnen or Wollen, his cloath; the Habberdasher his Felts; the Silke-man his Silkes, sorted into better and baser, thrusteth out the baser for the better, and selleth it at the price of the better; and on the better, if he shew it, setteth an excessiue price; prayseth not without oathes, or colour of true meaning in conscience for credit (and heere goeth periurie also, or hypocrisie) the ware he selleth to be vnmatchable for goodnesse,

See Chap. 9.  
§. 50.



nesse, when he knoweth it to be starke naught; adding, that, (though double to that it stood him in) he cannot sell it a farthing vnder without losse; and so windeth in and robbeth the credulous of so much money, as he ouerbuyeth it for. Thus doth the Lether-man, whether Tanner, Shoomaker or Glouer, in dressing and making out their Lether, abuse the people in price and ware both, deceitfully made and yet deerely holden.

50 Past. *How doth a man steale in quantitie?*

Par. It is done either in measure, number or weight.

Past. *How in measure?*

Par. Measure, is of things either reaching in length or powred forth.

51 Past. *How in things Rought out?*

Par. In them the Chapman stealeth by hauing and vsing, his ell or yardwand shorter to sell; and longer to buy with; by stretching the cloath, or striking backe the the thumbe, in measuring, and what els the greedie hart, doth defile his conscience with, in pinching measure.

52 Past. *How in things powred out?*

Par. They be either liquid or drie?

Past. *How in the liquid?*

Par. Heere commeth in the battering of pots sides; the hollowing of their bottoms inward; the measure vnsealed, or sealed, vnfilled; or filled with froath; wine, or beare vessels of fewer gallons, then sold for; and so of oyle; or what else the pot or vessell is the measure of.

53 Past. *How in drie?*

Par. Heere the Corne-master deceiueth in his double bushell, one to sell with, lesse; the other to buy with, greater; in houering in of the corne to lie the lighter, and to fill the sooner; in striking the bushell along, not thwart the hollownesse, if any, with lifting, be betweene the handles: so farre from suffering the bottome to sagge downward, as he will make iron to keepe it, if not vppward, at least yet from gaging or starting out; whereas, by our Sauours rule, *Measure should be given into the neighbours*

neighbours bosome, pressed downe, shaken together, and running over, especially to the poore. Heere also the Miller theeueth it in his Toul-d sh, either too deepe, or too broad, or both, besides the pressing downe of his broad thumbe; and the striking of his dish vnder the bottome, to sweare, if need be, that he vseth to strike it: in hauing one dish sealed, to serue the Clerke of the markets eye, seldome vsed; and another vnsealed, to serue the ordinarie turne: in his steeme, to make the corne swell or weigh, to hold out measure or weight; in his priuie fanne to boulte out the flower in the grinding; in shutting downe the mill ere the grist be rund out; and what ill dealing not, in a Miller.

45 Past. *What deceit in number?*

Par. When things sold by tale, as Fish, Billets, Turues, Nailes, or whatsoeuer else are deliuered short of the number agreed for, and money taken, as for ful tale, what is wanting is theft.

55 Past. *What in weight?*

Par. When either in Skales yneuen, or in the weighing knockt downe, or with sleight of finger to turne or fall downe (as in pads of wooll or cloath, in Mercerie ware, or what else the ballance should indifferently trie) to the vantage of the seller; or so to presse the ware together as emptied of the aire betweene, it may become the heauior; or in *weight and weight*, that is, in the <sup>a</sup> abomination of false weights; the greedie mind maketh gaine to his Hutch, and losse to his conscience, by <sup>b</sup> oppressing his neighbour, and <sup>c</sup> circumventing him in the bargain.

<sup>a</sup> Pro. 20. 10. 23.

<sup>b</sup> Leuit. 25. 24.

<sup>c</sup> 1. Thess. 4.

56 Past. *Of theft in Merchandize so much: how is it committed in workmanship?*

Par. Vnder workmanship, I comprehend all actions done for fee, or price.

Past. *What be the actions done for fee?*

Par. The Lawyer, the Physitian, the Chirurgeon, are Feed men to do their worke accordingly. Heere therefore



<sup>d</sup> Chap. 5. from  
S. 47. to 64.

fore bribes, either giuen or taken, by Lawyer or Client, to stop due course of Iustice, or he failing in following, or through vnskilfulnesse ouerthrowing, the cause he hath taken his fee for; or the other, his cause gained by the Lawyers diligence, leaueth him vnrewarded; and so of the Patient, and the Phisitian or Chirurgeon, the vniust dealing vpon desert or trust, is theft. And hither may be added, what of these more particularly we haue said in <sup>d</sup> place where, so farre as their doings concerne the diminishing of goods, in hand, or expected.

57 Past. *What theft in things done for a price?*

Par. When more is done, and lesse is giuen then the workman can afford his labour and expences about the worke bestowed; or when lesse is done, or much badly done, and more is craued then reason; or as much as if it had bin well done. Herein, the Taylor (besides the filcherie, which he is most-where infamous for, by his wastefull off-cuts, yea of fise quarters for foure, to turne one vnder the shop-board, though the owner of the cloath looke on) the Carpenter, the Ioyner, and what Artificer soeuer selleth, either his labour vpon estimation of time about the worke, or his stufte also vpon knowledge how he may afford it; do theeue it vnreasonable, vnlesse a good conscience do hold them in.

58 Past. *By the diuision thou hast made, of the Lawfull Trade, it seemeth, that Vsurie can haue no place nor shrowding vnder that name, as some of that occupation would faine haue it taken to be; and therefore, theft so much the intollerabler, as it hath not so much, as a colour to keepe it from the checke and condemnation of this Law. What sayest thou of it?*

Par. Albeit there be no sinne, this day more risely practised, for the easinesse, speedinesse, and greatnesse of the gaine made by it; or more cried out of in Sermons, or hewed at by writings of all learned men, then is this sin of Vsurie; and therefore the lesse needfull to be heere entreated of: yet because all well-neere that handle this

Law

Law, speake little or much against it; it will not bea-  
 misse, for vs also heere to remember some things of it,  
 that euery fresh writing may make a new rubbing vpon  
 that sore, to trie, if remorse at length may strike the Vs-  
 rers heart, when he shal see himselfe to be among sinners,  
 and men of blood, the most monstrous and odious: vn-  
 lesse it like thee better, and may be thought more exp-  
 edient to set it out apart, to be of all such viewed in seue-  
 rall, as either may want leisure to search it out among o-  
 ther things laid vp, or shall be desirous to take notice  
 thereof for resolution, if it be possible (as it is not, but in  
 graces assistance being a sinne so sitting with nature, of  
 selfe-loue, with most ease and speed, to draw much vnto  
 it selfe) to shunne or leaue it off. And therefore, if it please  
 thee we will set this matter of Vsurie aside heere, toge-  
 ther with that Allie of hers, Monopolisme, as also that  
 sporting theft of Gamestrie; and fit them vnder our hi-  
 therto continued forme, for another by-volume.

*Past. Well contented so to dispose of them, as of three the  
 dangeroust enemies, that the Common-Wealth hath; and  
 worthe therefore to be wrapt vp together in one bundle, and  
 to be throwne out of all humane societies, that beare desire to  
 flourishing in that, which is healthfull and profitable. And  
 to go forward, as of that object of iniustice and theft, which  
 lieth in another mans goods, thus farre it hath been spoken,  
 so les vs now see, how in his owne a man may play the theefe.*

*Par.* He may do it, either by not getting, or in hand-  
 ling things about him.

*Past. How by not getting?*

*Par.* When leading an idle life, either in trade learned,  
 or without trade, as bred in a Seruing-mans life, after  
 goods consumed or vngotten, I am driuen to beg, what  
 another mans sweat should liue by; and so either to pe-  
 rish, if nothing be giuen me, as in <sup>e</sup> murder; or to eat vp  
 another mans, or to steale from him to eate, as in theft.  
 And this is that Sluggard, which is sent to the <sup>e</sup> *Pismire*:  
 and that <sup>s</sup> inordinate walker, which Saint Paul repro-  
 ued,

<sup>e</sup> Chap. 10. 5.

35. and 39.

<sup>e</sup> *Prou.* 6. 6.

32. *Theff.* 3. 11.



*h*—Vers. 10.

*1* Ephes. 4. 28.

ued, and gaue order out against, that <sup>h</sup> *such an one should not eate.* For the not putting of hand to work, is the cause, as of pouertie, so, to remedie the wants, of theft, or of beggerie: which the same Apostle insinuateth, where he saith, <sup>i</sup> *Let him that stole, steale no more, but let him rather labor and worke with his hands the thing which is good, that he may haue to giue vnto him that needeth:* noting the ends of paine-taking in an honest calling, the hauing of sufficient to the labourer, and store to minister to the needie: and that idlenesse bereaueth of both, and engendereth a third euill, the hanging on other mens hands, and from thence a fourth, a burdenous hindrance to the Commonwealth. So idlenesse is the euishnesse.

59 Past. *How in handling of things?*

Par. It is either in vnthriftnesse, or in misusage.

Past. *How in vnthriftnesse?*

Par. When a man carelessly either lets things perish vnder him, which a prouident eye and diligent hand might haue saued: or forecasteth not with himselfe how things may be turned to most profit for honest encrease. So that the ill-husbanding of things belonging to a mans state and calling whatsoever, is a kind of stealing, while he withholdeth the care of his heart, and the vse of his hand, to saue or encrease things giuen him to vse, or to be gotten, for his owne, or their good, which be to liue vnder or after him.

60 Past. *How in misusage?*

Par. It is about things either in hand, or gone out of hand.

Past. *Of things in hand, what misuse may there be?*

Par. It standeth either in cariage about, or in the expending of them.

Past. *How may a misuse, tending to theft be, in cariage about goods?*

Par. When a man vaine-gloriously boasteth of his wealth, hauing but little, or hauing much despiseth another, and scorneth to be beholding to his neighbour in  
any

any friendly turne: he stealeth both from God, an ingenuous acknowledgement of his mediocrity, and a thankfull meeknesse, in his plentie, which he should shew for the things receiued: and also from his neighbour the due regard he should haue of him, either for his hope to be steeded by him, or for his friendlinesse offered him: or againe, when hauing much he complaineth of want, because hee would not haue others to vpspeeke him for a bountie or neighbourly benefit; no lesse guiltie of the former offences to God and man: besides the vnthankfull dissembling of Gods gifts, and a flie deniall of willingnesse to helpe another.

61 *Past. How of things gone out of hand?*

*Par.* When a man either taketh excessiue sorrow for a commoditie either lost, or passed from him: or vpon the miscariage of any thing of his, fretteth and murmureth vnthankfully against Gods hand; so robbing God of his praise, that had lent it him so long; and of his honor to be trusted & depended on for the restoring in due time; besides the good example of his patience, which he robbeth his neighbour of, for imitation in the like case; and the feare he setteth him in to be punished with him for his murmuring and impatiencie.

62 *Past. How may a man a theefe be in expending his goods?*

*Par.* When he layeth them out either niggardly, or lauishingly.

*Past. Shew me the niggards offence.*

*Par.* When hauing wherewith, either not at all, the couetous miser; or not in so due sort and time, as matter is offered him for, the vnwise Steward, employeth his goods on mercifull vses: they rob the afflicted soule of the portion, which therefore God laid in their hands, that they should thereof minister vnto the necessitie of his seruant, sent vnto, and set before them begging.

63 *Past. In laushing how is theft fallen into?*

*Par.* When the wealth allotted vs we riotously mis-  
X 2 spend



spend and lash out, either in superfluous or leaud expences on our selues, or on others, for belly, backe or lust: passe our word ouerlightly, either for other mens debts, or for our owne promises or gifts, vpon sudden pangs either of pot-fellowship, or of hunting after the praise of bountifulnesse; and this either for superstitious or for vngodly vses. When so we lauish our goods, we steale away the right vse of them from the Lords ordinance, and from the state both of our selues, and of such as presently might be bettered in the well bestowing, and afterward be holpen in leauing the remainder of them behind vs.

64 Past. *Theft in things by a mans selfe done, is of such sort: what is that, which is done by abbetment?*

Par. Whatsoever vniust and theeuish action is by another done in earnest or in sport, which I consent to, or partake in the gaine of; I am an accessarie, & worthie the like punishment with the principall. Such are all receiuers and harbourers of them, that seeke, or make cheats vpon other mens goods: all setters of theeuish matches or plots: confederates in false gaming; yea though a man do but wish in heart, that the commodities of another might come into the hands of his fauourite or partner vniustly. For his heart abbetteth to iniquitie.

65 Past. *Thus farre hath the expressed sinne, in all the branches thereof bin declared: giue somewhat now of the vertue enclosed.*

Par. Would a man take the paine with himselfe in the reading of each seuerall branch of sinne in this Law before set downe, to think of the contrarie: he should soone espie what vertue were to be kept, vnto this Law answerable. Howbeit, for his better ease, we will giue some generall heads whereunto all particulars may be reduced.

66 Past. *Go to then, and besides the generall ground, of doing, as one would be done to, which would in this Law, though nothing more were spoken, both keepe from all wrong; and hold vnto all upright doings, set them downe as briefly and perspicuously as thou canst.*

\* Luke 6.31.

Par.

*Par.* As in the Lawes aforegoing, so in this and the rest, the generallest heads, be Faith and her fruits.

*Past.* What office hath Faith heere?

*Par.* It hath knowledge of Gods will, approbation of, and consent to it; a stayed desire and a louely feare, to do it: And this hath a power preseruatiue from the euill, and illectiue to the good.

67 *Past.* What be the fruits of it?

*Par.* They lie all in trust vpon Gods prouidence, and in loue to him and to man in him.

*Past.* What vertues doth this trust breed?

*Par.* First, a diligent vpsceking of heauenly things, which the promise of <sup>1</sup> casting to earthly things, is made vnto: Secondly, a stayednesse of mind to seeke riches no further then God hath made promise for, and giueth matter and occasion to: Thirdly, a contentednesse with the share allotted, whether little or much, with thankes-giuing to the Sender: Fourthly, the well vsing of the portion present, and hope of blessing, both for preservation of that, which is, and for encrease of store vnto posteritie: Fifthly, continuall prayer for Gods blessing to the labours taken in our calling.

<sup>1</sup> Matth. 6. 33.

68 *Past.* What vertuous effects proceed from loue?

*Par.* Such as worke either hauing to ones selfe, or sauing to another.

*Past.* What be they, which worke the hauing of riches to a mans selfe?

*Par.* They lie either in the getting, or in the vsing, of them.

*Past.* What be there in getting?

*Par.* They stand either in practise of an occupation, or in commerce with another.

*Past.* What vertues belong vnto that practise?

*Par.* First, industrie about the meanes, which God hath giuen me the skill, and vse of in an honest calling: Secondly, good and substantiall workmanship, which vnto another may not deceiue him, or be vnto him



lesse profitable, then he payed for: Thirdly, faithfull seruice, where my labour and skill is vnto another couenanted.

69 Past. *How in commerce or enterchange of merchandize.*

Par. All commerce hath giuing of one thing for another in exchange: wherein standeth that commutative iustice, which giuing and taking equall things, is the chiefe vertue which graceth and preserueth a Commonwealth. Now this commerce is of things, either presently in hand giuen, or vpon promise.

70 Past. *What vertue goeth in giuing of things for things downe-right?*

Par. Iust and true deliuerance of a commoditie to another in qualitie and quantitie agreed vpon and expected, good, bad, or meane as such, without fraud, at price proportionable for such, and of weight, line or measure euen and full.

71 Past. *What vertue in things vpon promise giuen?*

Par. Faithfull performance according to agreement lawfull, without disappointing in the bargaine stricken vp, though some <sup>m</sup> Hindrance therein befall, through issue or accident vnforeseene or vnlooked for.

72 Past. *The vertues which lie in getting of riches, haue such bin: what be they which lie in the vse of them?*

Par. The vse of riches is either to a mans selfe, or towards another.

Past. *What vertue gouerneth them in vse to a mans selfe?*

Par. It is either sobrietie or frugalitie.

Past. *What is sobrietie?*

Par. It lieth, as in other things, especially drinckes; so in the wise estimation, as of all other things, so of riches, as of the Lords blessing; and therefore so to be handled, as a thankfull dutie may therein vnto him be performed. For sobrietie holdeth, an immoueable stayednesse of affections in all actions, and by consequence, in the right handling of riches, which without this vertue, men soone grow

<sup>m</sup> Psalme 15.4.

grow drunken with the loue of; and so both blind to do vprightly, and more and more thirtie, as the drunkard is.

73 Past. *What is frugalitie?*

Par. It is either thriftinesse in sauing, or parsimonie in spending.

Past. *What is thriftinesse?*

Par. It hath a watchfull eye and a diligent hand, either to keepe things gotten, from perishing; or to endeavour the encreasing of them by honest meanes.

74 Past. *What is parsimonie?*

Par. It is a moderate sparing of things gotten, without either lauishng, for the wastefull consuming; or penuriousnesse, for the vnprofitable hoording vp of riches.

75 Past. *What vertue is in the vse of riches towards another?*

Par. It is in the cheerefull yeelding of things, either due, or of free choice.

Past. *As how of things due?*

Par. Things bee due either by appointment, or by desert.

Past. *What are due by appointment?*

Par. Such as are imposed by rates or taxations for maintenance, either of Church-seruice, or of the State, either ciuill to Prince or countrie, or domesticall to wife, children or seruants.

76 Past. *What by desert?*

Par. Such as hauing done vs friendship, in any turne, and stand in need againe of ours, deserue of vs [*αἰτεμαρτίας*] requitall of kindnesse.

77 Past. *What yeelding may there be of free choice?*

Par. I call it free choice for opposition to the former, wherein by man a dutie is enforced: for otherwise all wel-doing with our goods is due by the Lords common calling. And this doth stand either in the relieuing of the distressed, or in the bestowing of bounties. The former is either almesgiuing to the poore, or hospitalitie to the persecuted or afflicted, especially for religion: the



other is either magnificencie in great and publike erogations: or liberalitie, in small and ordinarie dealing forth of riches. Wherof what we haue in the sixt Law spoken, doth hitherto also serue, so far as they concerne not life only, as there; but the hauing of goods for liuelihood, as heere.

78. Past. *What vertues are occupied about the sauing of another mans?*

Par. They stand as well in affection, as in operation.

Past. *What in affection?*

Par. It is either the wishing of, or the Reioycing at another mans prosperitie: contrarie to cursing, and enuious repining. For, as in the sixt Law, vnto murder respecting life; so vnto theft, respecting commoditie, these two haue a proceeding: as contrariwise the vertues vnto the preservation of life and wealth.

79. Past. *What in operation?*

Par. It standeth in the procurement of our neighbours prosperitie; which is done, either by furthering him to it; or by auerting harmes hindring it.

Past. *How may we further him?*

Par. By setting our helpe to vphold or encrease his wealth, by word or deed, as matter or occasion do serue.

80. Past. *How many wayes may this be done?*

Par. Either voluntarily, or vpon trust reposed.

Past. *How voluntarily?*

Par. When vnsought to, vpon sight or heare-say of a matter vnto him profitable, and yet by his owne meanes vncompasseable, I reach to my strength & better meanes, to effect his desire labouring vnto it.

81. Past. *How vpon trust?*

Par. It is either by authoritie committed, either for arbitration in a case controuerted, or for gouernment in case of Orphanrie; or by priuate choice of one, referring either the ending of a brawle vnto me, as an vmpier; or the seeing of his Testament performed, as an ouerseer; or the safe keeping or conueighing of an inheritance to his child,

child, as a scoffer, in all which, and the like faithfulness used, according to trust reposed; is a singular vertue in this Law, for the preservation of a neighbours good estate to him or his.

82 Past. *How turne we harmes from him?*

Par. When mischief entended against him, wee bewray it vnto him, and warne and counsell him how to auoid it: or, when ought of his is in hazard of perishing, we doe our best to plucke it out of danger. And so much through Gods mercie of the eighth Law.



## CHAP. XII.

### Of the ninth Law.

Pastor.

S. I.



*Give me the words of the ninth Commandment?*

Par. Thou shalt not beare false witness against thy neighbour.

2. Past. *After what way wilt thou handle this Law?*

Par. In the adioynts to it, and in the subiect of it.

Past. *What be the adioynts?*

Par. As in all, so in this, the end it driueth too; and the equitie it is grounded vpon.

Past. *What is the end?*

Par. It looketh either to our selues, or another.

Past. *How to our selues?*

Par. In respect of our selues, the end of this Law, is the wel-gouerning of the tongue, that it *speake no guile*; and the bridling of that little, but yet vnruilie, peece of flesh, which lieth and wauereth within the teeth; to keep I say, the hedge close, and the hatch before the doore, that euill breake not forth to the hurt of another, and more

*Psalm. 34. 13.*

*1. Pet. 3. 10.*

*James. 3. 8.*



more to our selues in the sinne.

3 Past. *How to another?*

Par. In regard of another, it is the safe-keeping of his good name, that it be not empaiied; but that the pretiousnesse thereof remaine in the sweetnesse of it vnto him vnspotted and inuiolable: as also true dealing with him in word and deed.

4 Past. *What is the equitie of it?*

Par. The equitie hath an eie, both vnto God the commander; and vnto man concerned.

Past. *How vnto God?*

Par. As he is in himselfe for our patterne; and as hee is vnto vs in his worke about vs.

Past. *How as he is in himselfe?*

Par. Because being the God of truth in all his waies, it became him to enioyne the doing and speaking of truth to the creature of his owne image; that thereby he might giue a representation of the P image hee tooke from his Creator.

P Genes. I. 27.

Past. *How, as he hath wrought about vs.*

Par. Because he hath both giuen the tongue, as an interpreter of the heart, hee would therefore haue vs take heed, we bewray not thereby the corruption of it, to our shame and ill example: and also hedged it in with a double wall, both bonie and fleshy; he therefore would not haue it to be opened, but to good effects onely, which euill speaking by, or to another is none of.

5 Past. *What eie hath it vnto man?*

Par. It hath a double respect; to wit, of his estate, either Ciuill or Christian.

Past. *How ciuill?*

Par. As hee is in fellowship with man, it is meet that he hold truth toward him, either for the praising, or clearing of his innocencie, to encourage or free him: or for the rebuking or punishing of his faults, to discourage, amend, or take him away, if called into speech, or question of iudgement.

6 Past.

6 Past. *How Christian?*

Par. As he is in communion of brotherhood with him in Christ, seemely it is, that he should both <sup>q</sup> speake truth of his Christen-euen, and <sup>r</sup> walke in the truth before him, for example of <sup>s</sup> light, that God may be glorified; and before the wicked, for stopping his mouth, that the name of God be not <sup>t</sup> ill spoken of among the Infidels.

<sup>q</sup> Psalm. 15. 2.

Ephes. 4. 25.

<sup>r</sup> 2. Iohn ver. 4.

<sup>s</sup> Matth. 5. 16.

<sup>t</sup> Rom. 2. 24.

7 Past. *The adioyns haue been such: What is the subiect of this Law?*

Par. It is either the person by and to whom; or the matter, what is herein to be done or auoided.

Past. *What is the person by whom?*

Par. It is here, as in euery law else, set downe vnder this Pronowne [*thou*] that is, What man soeuer, little or great, young or old, male or female; for God the Lawgiuer speaketh to the whole people, bodie, masse and worke of his reasonable Creation, which after his image made in capacitie of reason of all creatures in heauen or in earth, is man onely. So he onely is the subiect called and tied to obedience.

8 Past. *What is the person to whom this worke must bee done?*

Par. It is here signified by the name of neighbour, which expressely here, and in the next mentioned, is inclusiuely in the rest as well vnderstood; because the action of the doer in communion of life and loue, cannot be but toward another; which is in regard of affinitie to the flesh wee deriue from one stocke, our neighbour.

Past. *Doest thou take the name of neighbour so largely?*

Par. Yes: for so doth our Sauour define a neighbour by two notes, of need in the <sup>u</sup> wounded man; and of strangership in the <sup>x</sup> Samaritane; lest the Leuit only and the Priest might seeme to be neighbours, because of the same lineage and profession with the wounded: or men only in prosperous case, the obiect of neighbourly turnes. So a neighbour he him maketh, whosoever is offered by fight or heresay, neere dwelling, or farre disseuered in cuntry

<sup>u</sup> Luke 10. 30.

<sup>x</sup> — Vers. 33.



countrie or condition, ciuill or Christian, to our action, for doing him good, if well; or hurt, if euill, we mind either in the Lord, or in our corruption, to doe vnto him.

9 Past. *Such be the persons: What is the matter of this Law?*

Par. It shall be deliuered in the generall, and in the parts of it.

Past. *What is the generall?*

Par. It is the curbing of the tongue, that it speake no euill of the neighbour; as the other Lawes of the second Table did; the one, the degree, for dishonorable cariage; the second the feet, for halting to the blood; the third, the member of lust, for defiling the bed; the fourth, the hands for spoiling the wealth; and in euery of them the heart, for contriuing or hammering out the hurt of another: and in the tenth, the whole man will be made perfit and entier in all his affections and actions whatsoeuer to God or man.

10 Past. *What be the parts of it?*

Par. The sinne expresse; and the vertue enwrapped.

Past. *What is the sinne?*

Par. It is that which we commit, either our selues, or by fellowship with others.

11 Past. *How doe we commit it our selues?*

Par. By the abuse of the tongue, without or within. For the tongue of the heart may vtter a false matter against another mans name.

Past. *What is the abuse of the tongue without?*

Par. That which vttered, tendeth either to the discredit of, or to the blemishing of truth concerning another. For albeit in all those former lawes, the tongue haue her abuse, yet this it hath in this Law proper, to slander or defame another man; or to speake vntruth of, or to him inwardly or outwardly, to the hurt of his name or vnderstanding for the preserving of his name.

12 Past. *How is a mans discredit wrought?*

Par.

*Par.* Either by deprauing his life to make his name odious: or by misinforming his mind, to make him goe awrie into infamie.

*Past.* *How is the first done?*

*Par.* Not onely by raising, but also by giuing matter of obloquie.

*Past.* *How is it raised?*

*Par.* Both by the reporter; and by the creditor of an euill word against another.

*Past.* *How offendeth the reporter?*

*Par.* Both in getting of the matter to report; and in the manner of vttering it.

*Past.* *How getteth he the matter?*

*Par.* Either he sucketh it out of his owne fingers ends, or taketh it some other way.

13 *Past.* *How from his owne fingers ends?*

*Par.* A wicked tongue, if it want matter to whet it selfe vpon for the deprauing of another, will cast about his owne imaginations, and spread them abroad by speech, or by libell, that they may runne into a common fame, which himselfe will after report, as from elsewhere taken vp.

14 *Past.* *What other way taketh he matter?*

*Par.* Either as he heareth of another, or as he can fish from the partie selfe, by priuie windings in. For the sycophant will be prying into a mans doings, and will by subtile meanes gather from him, what hee mindeth to defame, or deceiue him with.

15 *After what manner will he vtter his slander?*

*Par.* Either by publicke accusation, or by priuate detraction.

*Past.* *How by accusation?*

*Par.* Either putting it vp himselfe; or witnessing to it, by another put vp.

16 *Past.* *How offendeth hee, that putteth vp an accusation?*

*Par.* As well in truth maliciously deliuered: (for malice



*y Chap. 8. §. 56.*

*z 1. King. 21.*

*II. 13.*

*a Acts 6. 13.*

*b Susan. vii. 36.*

*c Prou. 17. 15.*

*Isai. 5. 23.*

*d Chap. 5. §. 21.*

*31. 32.*

lice not seeking the reformation of the offender, but the auenging of his stomacke, maketh him euen in a truth a slanderer, and (as in the sixth Law we y said, a murderer) as in a falshood, calumniouly intruded and vrged before a Iudge; such as *z Naboth* and *a Stephen* were stoned for: and *b Susanna* endangered with, had not her innocency bin by *Daniels* wisdom cleared. And manifold be the examples of good men, whom the calumniator hath stinged: a kinne to whom is he also, that seeketh to *c iustifie the wicked.*

*17 Past. How offendeth the witnesser?*

*Par.* As well in affirming an vntroath; as in concealing, or denying a troath, especially being of importance, or vpon oath exacted, which latter hath also periury in it, as wee haue *d* said in the third Law of the first Table, whence all of that sort may hither bee fetcht, so farre as they concerne witnesser-bearing.

*18 Past. How in private detraction offendeth the reporter of an euill matter?*

*Par.* As well by insinuation, as by plaine speech.

*Past. How by insinuation?*

*Par.* When a man (for example) of his neighbour wil say, to another affecting, or commending him, Yea, but if you knew al, or as much as I know of him, you would reckon otherwise of the man, albeit hee deliuer no matter (for perhaps he hath none, but meere malice to make him, either of hatred vpon grudge, or of enuy vpon sight of his better graces, ill thought of) yet hee is a detractor.

*19 Past. How by plaine speech?*

*Par.* It is either in presence, or behind the backe vttered.

*Past. In presence, as how?*

*Par.* When either to his face, or before another, hee twiteth him with some matter, either of crime, or of infirmitie.

*Past. What of crime?*

*Par.* That he hath spoken or done this or that euill by  
or

or to another, whether the truth be so or not, he is a detractour; because if the fact were so, he should haue either reprooued and admonished him apart, as a brother, if it had not been a scandall publike, or had it been scandalous, haue deferred him as a malefactor to the Iudge; and not to haue sputtered it out, to breed a mislike of him with another, or to grieue him with the vpbraiding of an euill mind toward him.

20 Past. *What of infirmitie?*

Par. It is either of bodie, or of mind.

Past. *The bodily infirmitie how reproched?*

Par. When blemish or imperfection, either naturall or casuall, sitteth in the bodie, the wicked mouth either derideth with mockes, flowtes or scoffes, or vpbraideth as reproch worthie; and so reprocheth indeed, not him alone that hath it, but him also, that set it, or sent it into his flesh; also what gestures words, or works he sheweth, speaketh or doth, the pouertie hee is pinched with, his derisions will bee cast out against.

21 Past. *The inward infirmitie, how?*

Par. When either ignorance, or foolishnesse, is cast in against another, to his contempt, to make him reputed a blocke, or an idiot: and what else of these sorts we haue in the sixth Law<sup>e</sup> set downe, so farre as they looke to discredit.

22 Past. *What is the ill behind the back vttered?*

Par. The backbiter will carrie a tale by his neighbor priuily, & indent with him for silence, whom he telleth it vnto; because he will not forsooth be an author; and such yet will his words be to all he meeteth with; and thereto will he single himselfe, that his speech may be vnwitnessable, and say, If you tell, I will denie, and my deniall shall be as good as your affirmall. And this is the prancke of all backbiters.

23 Past. *Of the reporter so much: How offendeth the creditor?*

Par. The receiuer of a tale against another, either belieueth

<sup>e</sup> Chap. 8. §. 11.



leeueth it onely to bee true, and accordingly iudgeth of his neighbour traduced; or spreadeth it moreouer.

Past. *If he doe but beleene it, and so iudge, what offence?*

Par. Euen as deepe in the matter of vncharitablenes by the slander approoued, as the tale-bearer-seife, being an accessarie to the slander, euen as the receiuer of stolen goods is to the theefe. For knew the backbiter, that he should tell his tale to one, whose eares were not open, or ouerlight of beleeve, hee would not dare vtter the bad word, for feare of detection or reprehension.

24 Past. *What if he blaze or spread it further abroad?*

<sup>f</sup> Eccles. 19. 10.

Par. He is so much worse, then the first broacher, as he not onely confirmeth the report, to set the slander the faster vpon his brothers name, and the swifter a foot, but neglecteth also the Wise mans precept, <sup>f</sup> *If thou hast heard a word against thy neighbor, let it die with in thee, and be sure it will not burst thee,* meaning he should stay the flight thereof, that it take no further; besides the omission of another dutie, in reproouing the slanderer for the vncharitable abusing of his brothers name.

25 Past. *Of raising matter of obloquie so much: What is of him to be thought that giueth matter to it?*

<sup>g</sup> 1. Thes. 5. 22.

<sup>h</sup> Matth. 7. 3.

<sup>i</sup> Ecclesiast. 7. 3.

<sup>k</sup> Prou. 22. 1.

<sup>l</sup> — 15. 30.

<sup>m</sup> Deut. 17. 6.

19. 15.

Par. The carelesse neglect of a good name, either for the auenging of it by due defence, when it is impeached; or for the good behauour of life, whereby to auoid scandals, yea, and the very <sup>g</sup> shadow of euill, which the wicked eie will soone take occasion too, and make mountaines of moale-hilles, and <sup>h</sup> beames of small moates; wil quickly fall into the desert of an ill name: whereof the Proverb speaking thus, He that hath an ill name, is halfe hanged, admonisheth, to shunne the occasions thereunto. And the Scriptures commending a good name, by preferring it to a <sup>i</sup> good ointment; to <sup>k</sup> great riches, gold and siluer; and by calling it the <sup>l</sup> fat of the bones; will haue all men diligent seekers, and careful vpholders of it. The pretiousnesse of it made the Lord to shut off al <sup>m</sup> accusation against any person, for any fault whatsoever, vnder

der two or three witnesses: teaching a man thereby so discreetly and sincerely to walke, as none may spie an hole or spot in the garment of his life and conuersation.

26 Past. *Discredit by deprauing a mans life hath been such; how is it made by mis-informing his mind, to leade him into infamie?*

Par. Thus, all either sinister and bad counsell, or corrupt doctrine doe worke.

Past. *How by bad counsell doth a man worke discredit?*

Par. When he counselleth another to any wicked, or vngodly act by perswasion of false shew, whereby hee is deceiued. Such was the counsell of the rash youth of *Reboboams* court, for streightning the peoples yoake; of *Ahitophel* to *Absalom*: and of all wicked seducers of one, or a number into rebellion; as did that traitor *Sheba*; or vnto any misbehauour what way soeuer: as also of such, who in difficulties, or matters of doubt, take vpon them to assoile, or aduice beyond skill; or without conscience, maliciously to bring a man to his ouerthrow.

<sup>a</sup>1.King.12.10.

<sup>o</sup>2.Sam.16.21.

P—20.1.

27 Past. *How by doctrine?*

Par. When occupying place of teaching, or creeping in, a man teacheth vnwholesome doctrine for faith, or good life: moueth to idolatrie, and false worship: disswadeth, as the Seminarists doe, from the Church to the sinagogue of Rome: or draweth to any hereticall, or schismaticall practise. Such an one, as he slaieth the soule by the sixth; so doth he bring it to shame by this Law.

28 Past. *How is the truth, another concerning blemished?*

Par. When it is either pretended, or mis-handled.

Past. *The truth pretended, what is?*

Par. When the words match not euen with the matter spoken, it is a lie: the father whereof is the diuell, who <sup>q</sup> *aboad not in the truth.*

<sup>q</sup>Iohn 8.44.

Past. *How many waies is this done?*

Par. They lie all in matters either of narration, or of commendation.

29 Past. *What is that of narration?*

Y

Par.



*Par.* It is called a lie, shewing a thing so, or so to bee, which is otherwise; and it is that which is made with the telling. For the telling of a lie, as a lie alreadie made, and so to be taken, is of another account, euen thereafter, as he driueth, which reporteth it: if to be loathed, well; if to delight, vanitie, and time ill spent.

*Past.* What sorts of this be there?

*Par.* The schoole-men doe make three: the sporting; the officious; and the pernicious lie.

*Past.* What is the sporting lie?

*Par.* It is that which a man either maketh; or by another made, telleth, to make his hearer merrie.

*Past.* What is the officious lie?

*Par.* It is that which either for our selues, or for another into necessitie or streights brought we make to saue, or rescue from danger.

*Past.* What is the pernicious lie?

*Par.* That vntruth which is vttered to the damage, or reproch of another.

*30 Past.* Are these three sorts all here condemned?

*Par.* Of the last it is by all confessed to be a great sin: of the other two it is<sup>r</sup> disputed. Some excuse the officious lie, as an hiding rather, or dissembling of things, not necessarie to be confessed; making<sup>f</sup> *Rahabs*,<sup>r</sup> *Michols*, the<sup>x</sup> woman of Bahurmis, and<sup>u</sup> *Rahels* words, for preservation of such, as were of them enquired after to destruction, to be of that sort, that is, elusions rather and concealements, not of vanitie, or of hurtfull minds, but for others good, then lies. Such make they also Apologues, Poems and Pictures, containing wittie conceits, to make the clearer signification of a matter profitable. And these define a lie, to bee a thought, word or gesture, contrarie to the thing enquired of; that is, either of lightnesse, vanitie, foolish babling; or of desire to hurt, either openly, or sophistically, affirming the false, or denying the true matter, necessarie to be disclosed, others much better, both the sporting, and the officious lie, hold to be vtterly

<sup>r</sup> See *Pizelius* on *Melanctons* arguments on this precept. Also *P. Martyr* *claf. 2. loc. 13. a* *§. 22. ad finem.* <sup>f</sup> *Ios. 2. 4. 5.* <sup>t</sup> *1. Sam. 19. 14. 17.* <sup>u</sup> *2. Sam. 17. 20.* <sup>x</sup> *Genes. 31. 35.*

utterly vnlawfull, that is, to affirme any thing that is false; or to deny any that is true, staying on that rule, *y We must not doe euill, that good may come of it*: and teaching that in dangers, we must commit the issues vnto God; and not make them our selues by bad meanes; and that therefore though <sup>z</sup> *Rahab*, and the <sup>a</sup> Midwiues of Egypt be praised in the Scripture; yet be they not so, for the lie made, but for their loue in sauing, what otherwise should haue perished. And these yeeld parables, wittie Poems, Apologues or fables (not the old-wiues which leade from truth; but containing representations of truth) which haue fainings of what is not (as had also the shadowes of the Law) to be lawfull, for the profit they bring vnto the studie of delighting therewith; as also concealements and dissemblings of things, needlesse to bee told the asker: yea, stratagemes, deceipts and ambushments in warres, so the faith, if any plighted, be kept. But otherwise, the asseueration of an vntroath to saue life, our owne, or anothers by holding vnlawfull; they commend *Austens* rule; <sup>b</sup> *When thou fearest to bewray thy neighbour, conceale the truth, but lie not: for it is one thing not to disclose what thou knowest; another to lie. That often may, and is to be done, this neuer.*

31 Past. But may dissimulation haue any excuse heere?

Par. Dissimulation is of two sorts, for the issues driuen to in it, the one hath intent to deceiue; the other onely to hide the secret. The first is sinfull, and faineth that to be which is not; or not to be which is, to the end he may beguile the expectation. As the hypocrite faineth himselfe to be holy, being wicked. And they of <sup>c</sup> *loabs* kind, will salute *Amaza* friendly; and yet carrie, if not a dagger in hand, yet hatred in heart. Of which sort also be craftie vnderminers and groapers, winding in to feele a mans determination, and the same felt, to disclose to another, which may hinder or depraue it. Of which, and the like, that wicked Prouerb goeth, He that wots not to dissemble, wots not how to liue, as if God had al-

<sup>y</sup> Rom. 3. 8.

<sup>z</sup> Heb. 11. 31.

<sup>a</sup> Exod. 1. 19. 20.

<sup>b</sup> August. in  
Psal. 5. vers. 6.

<sup>c</sup> 2. Sam. 10.  
9. 10.



<sup>d</sup> Marke 15.5.  
<sup>f</sup> John 18.34.37.

<sup>e</sup> 1. Cor. 2.8.  
<sup>f</sup> Luke 24.28.

lowed it, for a meane to liue by. The second is without fault; because it is not alwaies requisit to disclose all that we know; and because the purpose herein to deceiue vnto hurt, is away. So did Christ <sup>d</sup> conceale his innocencie and diuinitie, not to deceiue the world, but that hee might suffer for it: which hee should not haue done at their hands, who crucified him, had he been <sup>e</sup> knowne for the Lord of glorie: so made he wise, to haue <sup>f</sup> gone further away from the two disciples, now come to Emmaus, not as either willing to defraud them of his presence; or hauing any such purpose, as then presently to haue passed beyond them; but to sharpen their desire toward him, that with the better fruit, he might, as hee did, instruct them. To this head, I referre all forgerie and cousonage; all counterfeit and false colours cast ouer a thing, that is naught, to make it seeme good; and all blearings of the eie to deceiue with all, vnder false shew of that which is not, or not such as is looked for; the painting of the face, and all such tricks of deceitfull workmanship.

32 Past. *What saiest thou of modestie, where with a man extenuateth his gifts, making them lesse then indeed they bee; as vaine glory doth boast, of what it hath not?*

Par. As vaine-glory is a lie, and hath impudency, and is, by this Law, faultie, so is that modestie of his, that maketh his vertues lesse in word, then in heart he thinketh; or so lesseneth them, as either not knowing, or dissimbling them; or knowing, but not acknowledging them, causeth Gods graces giuen, to be withall diminished sinfull; and hath either hypocrisie, or peruerse, either senselesnesse, or demisnesse. But the true modestie (which is an effect of humilitie) as it will acknowledge the gift, vnto Gods praise: so when it is in him by others praised, will in the acknowledgement of his vnworthines in himself, transfer with zeale the glory, as also the fruit of his gift vnto God wholly, that he may no way glory but *in the Lord*, lest he fall into that reproofe, <sup>h</sup> *What hast thou that thou hast not receiued?* & beare away a lash, with the Ass in

<sup>g</sup> 1. Cor. 1.31.  
<sup>h</sup> 2. Cor. 10.17.  
<sup>i</sup> 1. Cor. 4.7.

in the Embleme [<sup>i</sup> Not unto thee is this praise due, but un-  
to religion.

<sup>i</sup> Non tibi, sed  
religioni.

33 Past. The truth pertaining to commendation, what is?

Par. That which setteth praise or dispraise, where it  
should not, as doe the sinnes: first, of flatterie, soothing  
vp, euen the vices of men, as vertues, and speaking all  
pleasing things, and there crying <sup>k</sup> peace, where the Lord  
biddeth warre; as do false teachers also in their place: se-  
condly of enuie, dispraising and carping at the best gra-  
ces; and these two call blacke white, and white blacke;  
and as the Prophet speaketh, <sup>i</sup> Put darkenes for light, and  
light for darkenesse; and make a lie, or a false witnesse in  
the matter of praise.

<sup>k</sup> 1. Thes. 5. 3.  
1er. 6. 14. 8. 11.

<sup>i</sup> 1sa. 5. 20.

34 Past. Of truth pretended, that is of falsehood veiled  
with pretence of truth, thus farre: How is it mishandled?

Par. When it is either suppressed; or ill vttered.

Past. How is it suppressed?

Par. If when the deliuering of it, may doe a great  
good, either in iustifying the innocent, or condemning  
the wicked, or in ending a strife; it be notwithstanding  
either of malice, fauour, feare or slouth kept in. And this  
hath place not onely in priuate testifications, but also in  
publike callings vpon oath (wherein lieth periurie with  
false witnessing) as also in the declaring of the word, ei-  
ther in the publicke Ministerie, or in the priuate calling  
foorth to witnesse of the truth, and so all, either wilfullie,  
or naturally <sup>m</sup> dumb dogges, and <sup>n</sup> timorous with-holders  
of the truth in <sup>o</sup> vnrighteousnesse, and neglect of their  
place and calling, are by this Law condemned.

<sup>m</sup> 1sa. 56.  
<sup>n</sup> Apoc. 1. 11.  
<sup>o</sup> 1sa. 58.

35 Past. How is it ill vttered?

Par. When it is giuen in either corruptly, or vnrea-  
sonable.

Past. How corruptly?

Par. When it is vttered, either maliciouslie, or mai-  
medlie?

Past. How is it maliciouslie deliuered?

Par. When knowing a truth against another called



in question, I speake that truth of my knowledge, either voluntarily, or called, not of pitie to the person, and loue to the cause, but of cruell desire, to haue him cut off, punished, or the worse thought of, because he is an enemy, mine, or my friends: euen that truth so vttered, hath the false witnessse of an euil hart, speaking his own malice beside the truth; which affection marreth also the Preachers witnessse, if in his reprehensions he deliuer his owne choller, and not either of zeale to Gods glory, or of desire of the sinners conuersion.

36 Past. *How is it maimedly brought in?*

Par. Being to testifie a truth necessarie, I deliuer but some part of it, omitting that in matter or circumstance, which might make most for speeding the right. For if I deliuer not the whole truth of my knowledge, being called thereto; looke wherein I faile, I am a false witness bearer, because I keepe backe the rest in vnrighteousnes, and so leaue the good cause helpelesse. And so doe all false handlers of the word in disputations or preachings, like their father, hacking the word, and cutting off what maketh against their purposes, especially before the ignorant, to leade or confirme them into error.

37 Past. *How is it vnseasonablie vttered?*

Par. There is a wise obseruation of time to bee had, when the truth may with most fruit be testified; therefore to bring it forth vnseasonablie, and out of due time, it is foolish and vndiscreet babbling. For all truth is not at all times to be manifested; but when it is necessarie, and place conuenient is for it: whether in the publicke ministration of the word, or in private doing. For in the one to giue strong meat, where the people can scarce away with milke, it is not right diuiding. And in the other to blabbe out all a man knoweth, either of himselfe, or another, if good, it is either vaine-glory, or vntimelie praise. If bad, either impudencie, or insolencie vncharitable. So he that waiteth not for meerest occasions, & fittest matter to bring a good thing to passe, by vttering of a truth,

¶ Act. 20. 27.

Iohn 15. 15.

¶ Iohn 8. 44.

¶ Matth. 4. 6.

¶ 2. Tim. 2. 15.

truth, is as a foole, by the law reprov'd.

38 Past. *Such is the abuse of the tongue without: what callest thou that within?*

Par. The heart within conceiveth and uttereth to it selfe for truthes, light and wrongfull suspicions, and iea- lousies: misconstrueth things to the worst sense: rashly iudgeth of things spoken or done: hath an enuious bea- ring against the credit, estimation or prosperitie of ano- ther; and whatsoever is suddenly or settledly misconcei- ued of our brother in the heart to his disgrace, or to the minishing of his name.

39 Past. *Of faults by a mans selfe against this Law com- mitted, it is said: how may transgression be in fellowship with others?*

Par. Not only by consenting to, approving, or win- king at, the slander by another raised, or vntruth, to or by him spoken: but also, by not reprovng him that so doth, in signe of detesting his fact.

40 Past. *The same, by this Law reprov'd, hath thus far gone: what is the vertue?*

Par. The ground of it is truth; and the witnessing to it, that is, the walking in it, is the vertue heere prescri- bed. For the actions, as well as sayings, beare witness to the truth. So that heere is enioyned, the walking of our whole life in veritie.

2. John vers. 4.

41 Past. *But shew me this in some particulars.*

Par. Because that truth, which is in our actions wit- nessed to, hath place in all the former lawes, as hath bin seene, when the actions of our life make answer to the expectation, which is, for our professions sake, being pro- fessed Christians, had of vs: we will heere speake only of that, which resteth in y<sup>e</sup> vse of the tongue for mans credit.

Past. *What vertues spring from that?*

Par. Such as reach either to our selues, or others.

Past. *What to our selues?*

Par. A carefull studie, either to get, or gotten, to yp- hold a good name, or if lost, to recouer it.



Past. *Why? is it necessarie to begin at a mans selfe?*

Par. Yes, for he wil neuer be carefull for another mans credit, that is dissolute in his owne. So that the beginning to speake well of, or to another, must be made at our owne deseruings to be well spoken of by others.

Past. *But how may this desert by a man be made for getting him a good name?*

u Psal. 119.9.

x 2. Iohn.

\* vers. 4.

Par. By <sup>u</sup>cleansing his way after the rule of the holy Commandement: by <sup>x</sup>walking in veritie, embracing Gods truth in faith, and practising it in holy life. For the desert that standeth in the outward ciuil life, although with man tolerable: yet vngrounded on the Word, as the rule of it, it hath no praise from God, who <sup>\*</sup>honoreth them that honor him. And of him to be praised, whom God moueth to praise, vpo sight of his graces shining in vs, is the true praise; and true and great is the credit of his name which good men giue. So that, to seeke the Lords honor in faithfull obedience, is the high and only way to get a good report: and in the same to continue, is the only way to vphold it gotten.

Past. *Then is it not in setting forth and magnifying of a mans selfe?*

7 1. Cor. 13. 10.

x 2. Cor. 1. 12.

x Iohn 8. 50.

Par. Not for the trumpet of his owne praise, giueth the sound of his owne shame: but the humble and modest man, on the one side looking vnto selfe: vnworthinesse: on the other side considering his gift, by the greatnesse of the Giuer, will arrogate nothing to himselfe; but turne all praise ouer vnto him; by whose <sup>y</sup>Grace he is, that he is. Sufficient then it is for the modest man, that he hath the <sup>x</sup>Testimonie of his conscience within, and of good men without, that he walketh praise-worthily, though he seeke it not; as Iesus Christ <sup>a</sup>sought not his owne glorie, but his Fathers.

4. Past. *But if through sinne the good name be lost, or empaiied, how may it be recovered againe?*

Par. By true repentance, to God made by vnfeined conuersion; and before man testified by amendment of life.

life. For <sup>b</sup> in many things we offend all, and men looking to the common infirmitie, & thereby knowing, that <sup>c</sup> they likewise may be tempted, are taught to receiue a brother, by <sup>d</sup> Occasion fallen, and by grace risen, into the credit and estimation he had before; and thinke the better of him for sight of his repentance, as Saint Paul gaue charge to the Corinthians, for <sup>e</sup> forgiuing and confirming the penitent incessuious.

<sup>b</sup> James 3.2.

<sup>c</sup> Galath. 6.1.

<sup>d</sup> Ibid.

<sup>e</sup> 1. Cor. 13.7.8.

43 Past. But what if the sinne be secret, is a man to disclose it to his owne shame?

Par. The sinne is vnto him to be opened, with sighes and groanes of sorrow, that seeth, and is offended at it, which is God only that seeth in secret: vnto man, that not seeing it, is not offended, it is not otherwise to be opened (vnlesse it be of impudencie; as a number boast in their shame) then in distresse of mind for counsell, to a faithfull, wise and pitifull friend, that may aduise the sinner for comfort, and saue the credit also of his name. Detestable therefore is their presumption, who constraine sinfull soules to powre out all secret and open faults into their eares: which often yet they bewray and betray vnto the shruieds shame, with further encrease of sinne, vpon false confidence of absolution from the hand of a trecherous, and sacrilegious Priest.

44 Past. That indeed is popish penance: but how may true repentance be wrought, for the doing away of reproch, set vnto our name by our sinne?

Par. By heedfull listening to, and trembling at the denunciations of the Law; by profitting vnder the crosse, vpon due weighing of the cause of it, which in our selues are our sinnes, in God is his Justice, with mercie yet so schooling vs, to bring vs to the knowledge of our sinne: also by receiuing the rebukes and warnings, which faithfull men do handle our soules with. For this is a work of truth to our selues, for doing off reproach, when we obey the truth, these wayes vnto vs.

45 Past. The vertues, which vnto another reach, what be?

Par.



*Par.* They worke either within or without.

*Past.* *What within?*

*Par.* They belong either to the setting forth of truth in witnessing, or to other parts.

*Past.* *The vertues pertaining to the witnessing of truth, giue me.*

*Par.* They concerne either the truth-selfe, as it is truth; or truth, as it is to be vttered.

*Past.* *What, as it is truth?*

*Par.* It is either in affection to it, or in knowledge of it.

46 *Past.* *How, in affection?*

*Par.* It is the bearing of so louing a zeale vnto it, as for the loue thereof, we cheerefully and vncorruptly come to speake it, when it is called for, without either drawing backe, or partiall deliuering.

*Past.* *How in knowledge?*

*Par.* It is a grounded assurance, to be euen so, as we offer to witnes; or, if doubt be, a signification of that too.

47 *Past.* *What, as it is to be vttered?*

*Par.* A plaine manifestation of it without ambiguities in all circumstances, so nigh as may be, to set it as cleere in the word to the hearing, as it is in the heart to the vnderstanding; which will make it alwaies like it selfe, how often soeuer it be demanded, with a boldnes in standing to it. And this also is to be done in the euerlasting truth of Gods word, to euery either demander, or, in place of calling, hearer.

48 *Past.* *Vertues within, about other parts occupied, let also be seene.*

*Par.* They be the louely and faire estimation of another, thinking the best of matters by him done or said; stayednesse of iudgement vpon things said of him, and all well wishing to his good name.

49 *Past.* *What vertues grow without to another?*

*Par.* They all seek either to maintaine his good name, had; or againe to repaire it, lost.

50 *Past.* *What serue to maintaine it?*

*Par,*

*Par.* All well-saying of, or to our neighbour.

*Past.* The well-speaking of him, what is?

*Par.* Whatsoever maketh for his good estimation.

*Past.* What things make thereto?

*Par.* What commeth either from another, or our selves, or from himselfe.

*Past.* What from another to him?

*Par.* Whatsoever another speaketh of him, it is either good or euill; if good, we are to vphold it; if euill, it is either deserued or vnderdeserued: if deserued, the reporter of it, out of due place, is to be reprov'd, as an vncharitable reporter, and missing in dutie, either of brotherly admonition apart, if priuately done; or of complaining vnto Iustice, either Ciuill to haue it by mulct, or sword punished: or Ecclesiasticall, to haue it either by the Preachers voice controuled in generall beating against that sinne; or by the Gouvernours censure corrected for his amehdment, if scandalously: if vnderdeserued, he is to be reprov'd, and by meanes sought, punished for his slander.

1 *Matth.* 18. 15.

51 *Past.* What from our selves to him?

*Par.* True witnessing of, or against him, for his defence if falsely; or coercion, if iustly he be accused; and for the finishing of litigious causes betwixt him and another, in matters which lie in our knowledge for euidence to or fro, whether by authority, or compromise called to speake, in his secrets, so farre as with honestie and good conscience, they may be kept, to be silent; and whatsoever may truely, and withall for his good name safely be spoken of him.

52 *Past.* What from himselfe?

*Par.* The good graces, from his mouth or hands proceeding, to praise, and to pray for encrease of, to encourage him: the sinnes he hath fallen into either way, to set dispraises, and timely vpbraidings to, to discourage him, and cause him to leaue. And these both, as to others: of him, the good simplie, the euill conditionally, if he will  
not



not admit telling of his fault to redresse it : so are they to himselfe to be spoken.

53 Past. *The well-saying to him, I would next know.*

Par. It is wholesome counsell, in matters of doubt ; friendly admonition in wayes like dangerously to be stept into : godly instruction, by preaching the Word, and enforcing doctrines out of it, either publikely, or as priuate occasion may be offered me, a Preacher or man priuate : in suspitions given by him of some euill, not apparant, to hope the best, and to aduise him of warier walking : whatsoeuer my neighbour may be either edified to God by, or furthered to an honest reputation amongst men by, that is to be spoken vnto him by this law.

54 Past. *When the neighbour's name is lost, what helpe to recover it?*

Par. Nothing maketh losse of the good name, but iniquitie : and that is either committed by him, whose name we loue, or is falsely on him fathered : if this, all our studie is to be bent, either to boult out the originall, that it may be, by his tongue againe healed, that hurt it : or by due meanes to stop, or repress it : if that, all due proceeding in brotherly loue must be made to bring him to the acknowledgement and detestation of his sinne.

Past. *How may that best be done, with hope to preuaile vpon flesh and blood, so loath to stoope to the disgrace of reproofe laid vnto him?*

Par. Wisdome must heere consider, what way may best bee taken, in respect either of the person, or of the offence.

55 Past. *What regard must be had to the person?*

Par. If he be conceited, and stubburnely kicke against milde and seasonable perswasions, the rounder and sharper denunciations out of the word, are to be drawne & apart first, that he may yet see his credit to be respected : that not seruing, before other witnesses ; and they despised, by delation of his cause vnto the Church, to take order with him according to her censures : if he be tender hearted

hearted, milde dealing is to be vsed, and inducements to leaue the way, if to few knowne, or besides to make publike testification of his repentance, if it hath giuen offence abroad.

56 Past. *What eye must be cast to the crime?*

Par. If it be enormous the lawes taking place, the person is to be laboured in capitall censure, to prepare himselfe vnto God by humble confession and repentance vnder assurance of mercie; in other coertions, with patience to beare them, and by punishment to endeavour reformation: if it be of lighter sort, it is thereafter to be dealt against by correction, as the qualitie of the fact requireth, in zeale for Gods glorie, and the conuersion of the Trespasse. And all these the wise reprobuer and slander for the truth, wil espie the fittest, both time and matter, to frame his reprehension in and by, that they may take the best effect, either to winne the Tractable to the restorement of his credit; or to set the rebellious excuselesse, for the deeper plunging of his name in reproach & ignominie.



## CHAP. XII.

### *Of the tenth Law.*

Pastor.

5.1.



*He tenth and last Law remaineth, let me heare it.*

Par. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his man seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is thy neighbours.

2 Past. *What steps wilt thou, in the opening of it, tread in?*

Par. Euen in the same we haue formerly kept, giuing the



the adioyns aforehand to be looked into, and then the Law-selfe.

Past. *What be the adioyns?*

Par. The end it serueth for, and the equitie it is built vpon.

3 Past. *What is the end?*

Par. To haue, and by remouing the contrarie, to keepe and retaine vnspotted and inuiolable, that originall puritie of <sup>h</sup> *righteousnesse and holinesse*, which man was first perfectly created in, according to the <sup>i</sup> *Image and similitude of God* his Maker: and the same in al soundnesse to render him the practise of, in perfect obedience; and this, that the rest of his actions within and without deliberately in the other Lawes concluded or done, may in sinceritie and not in hypocrisie, be wrought before God and man. For if the wel-head remain vncleane what thence can flow, that is cleane. The end therefore of this Law is a perfect <sup>k</sup> new creature, such as *Adam* was in his creation, that may in all points walke euen with God, without stumbling or halting.

4 Past. *What is the equitie of it?*

Par. It was meet to be commanded, in respect both of God and of man.

Past. *Why of God?*

Par. Firſt, being himſelfe a Spirit of perfect puritie and holinesse, and a louer of it; he was to enioyne his creature, after the Image thereof by him perfectly made in participation of his Spirituall and Diuine nature; to giue him the fruits of the same, in that seruice, which he created him for, hauing made him, not to be idle, or of a selfe-will, varying from his pleasure: but tied in conformance of his holy will only, to walke. Then, ſith man loſt this Image, by giuing place to the Serpents enticement, whereby he became crooked in his whole nature, and in all the powers thereof: meet it was that he ſhould yet haue it ſhewed him, what was giuen him to keepe and vſe, to his Makers glorie, which would otherwise haue

bin

<sup>h</sup> Ephes. 4. 24.  
<sup>i</sup> Gen. 1. 27.

<sup>k</sup> 2. Cor. 5. 17.  
Galath. 6. 15.

<sup>i</sup> Genes. 3. 6.

bin obliterated, as S.<sup>m</sup> Paul insinuateth; and what he remaineth still a debtor of vnto God vpon paine of death: and therefore to yeeld it him againe, or else die. Thirdly, sith God is the *seer*, and *searcher of the very reines and heart* of man, and all secret thoughts are *naked before him*, which, if vncleane, he cannot behold without offence: it was conuenient, he should them as well see to be well ordered in all their stirrings, risings or flittings, how sudden, or how little soeuer, as the accomplishment, whether within by stay or consent, or without by act consummate, as also the contrarie condemne euen the whole corruption and decay of originall righteousness, which was now through transgression drawne ouer the whole person of man in bodie and soule, and in all the powers and strength of them both.

5 Past. *How standeth the equitie of it, in respect of man?*

*Par.* Man is to giue perfect obedience to the whole Law, such is his debt, to p stand in all the words of the Law *to do them*, or to be *accursed*. Now, if he beginne not, at the inmost motions, thoughts and *fore-passions* of the soule to repress and keepe them in order; nothing will either in the heart for resolution, or in the hand or tongue for execution, be either settled, or come abroad, but the fairer to seeming, the deeper before God in hypocrisie. Meete therefore it is, that, if a man desire to giue true obedience to the words of the Law, he beginne at the first spring, to emptie, scoure and make cleere that ere he shall for his doings be approued. Now faith is the *only purifier of the heart* by the spirit of regeneration, whereby all vnrule motions come downe in them that be sanctified, if not completely, (for that in this life is vnpossible, though still to be breathed and growne vnto) yet in such beginnings and proceedings, as the measure of the holy Spirit's grace, can worke against the fleshly old man. So herein beginneth *the new creature*: and this Law last set in for the doctrine of the Law,

in Rom. 7. 2.

n—8. 27.

Apo. 2. 23.

o Hebr. 4. 13.

p Deut. 27. 26.

Galath. 3. 10.

q Deut. 27. 26.

r *Ignorantia*, as the Grecians call them.

1 A. 15. 9.

2 Cor. 5. 17.



<sup>u</sup> 1. Cor. 2. 14.

<sup>z</sup> Rom. 9. 32.  
and 10. 3.

<sup>y</sup> — 10. 8.

<sup>z</sup> — 7. 14.

<sup>z</sup> — Verse 25.  
Ephes. 2. 8.

Law, to make it, hath the first place for the practise of the Law: least in sight, and greatest in vse; furthest from the <sup>u</sup> naturall mans thought, till once he become spirituall: not seene of a iusticiarie seeking <sup>x</sup> righteousness by the Letter of the Law; till he come to see his condition by the <sup>y</sup> preaching of faith, seeking righteousness in the Spirit of the Gospell. For then cuen out of this Law, he seeth himselfe by nature <sup>z</sup> sold vnder sinne, but by <sup>a</sup> grace deliuered from it.

6 Past. *How wilt thou explaine the Law-selfe?*

Par. In the words, and in the matter.

Past. *What words need heere an explanation?*

Par. These two, Neighbour and Couet.

7 Past. *The first word hath heere the same meaning, which thou gauest of it in the Law last handled: what is meant by coueting?*

Par. It is heere an inordinate desire and wishing to haue another mans to his losse, or misliking.

<sup>b</sup> Matth. 5. 21.

8 Past. *Why? but the same hath streigne throughout all the Commandements; as our Saniour himselfe <sup>b</sup> draweth it through some of them, for example confutatorie, against the Scribes expositiōs, settled only vpon the barke of the tree, and not in the heart or pith of it. What is heere now then, other from that forbidden? vlesse perhaps we will an abridged repetition of the whole Law, in respect of the inward motions.*

\* Same speaking.

Par. It is not an abridgement of any thing in the former Lawes contained; but a distinct Law of it selfe, for that, which could not in the rest, be without <sup>\*</sup> Tautologie comprehended. For there the actions are forbidden and commanded in each matter of dutie to God, or another: heere the verie affections vnstayed vpon, and vnconsented to, as they suddenly flash in, or flie about in the heart, if euill, be restrained; if good, be commanded to be rested on, followed and nourished. So that heere is a distinct Precept from all the rest, by the wisdom of God, the only obseruer of good order deliuered: there, coueting with consent and deuising of meanes to finish the

the desire: heere coueting, not going so farre, as to the consent, and discoursing about the meanes to effect it, is forbidden.

9 Past. *Doest thou make this but one Precept?*

Par. No: it is but one, and the very tenth; and therefore peruersely by the <sup>c</sup> Papists rent into twaine, to salve vp the clipping of the first Tables Precepts into three, which are foure, that the second, of prohibiting Image-rie, might seeme to be but an appendix to, or an explication of, the first; wilfully ignorant, that *Moses*, what <sup>d</sup> one where, in the repetition of the Law, he setteth downe of the wise first, doth <sup>e</sup> where the Law is in the Tables deliuered put downe, of the house first, and next of the wise, as a part of it, which had they bin distinct Lawes, he would not haue done, nor (which is further to be marked) haue deliuered them vnder one period, one and the same action of coueting, to wit, prohibiting. So the Papists must either let the first out againe into twaine, and so let it be knowne, that they be Idolators by the second Law, or else where *Moses* saith they be <sup>f</sup> ten words, let them say, there be but nine, that we may bethinke our selues, whom rather to belecue, Christ, or Antichrist.

<sup>c</sup> *Canis. Cate-  
chis.*

<sup>d</sup> *Dent. 5. 21.*  
<sup>e</sup> *Exod. 20. 17.*

<sup>f</sup> *Dent. 4. 13.*  
and 10. 5.

10 Past. *Shew me now the matter of it.*

Par. It is either in the sinne prohibited, or in the righteousness implied.

Past. *What is the sinne?*

Par. The words require, that we lay it downe, both in the affection, and in the subiect it is occupied in.

Past. *What is the affection?*

Par. It is against another in want, for ones selfe or his friend, in excesse, of loue: and herein lieth the sinne, when either it riseth; or risen, is not resisted.

Past. *How is sinne, when it riseth?*

Par. It is, when either the euill affection stirreth at all, or the good vnseasonable.

Past. *What things are in the first to be considered?*

Z

Par.



*Par.* The cause and the effects of it.

*11 Past.* What is the cause?

*Par.* The originall poyson of our whole nature, declined from that iustice, which it had in the creation set in it, whereby it is growne an impotencie, or an impossibilitie rather vnto all righteousness and true loue of God and our neighbour.

*Past.* If an impossibilitie haue vnto our nature growne, to auoid this infection, as being naturall: why is this Law giuen against it, as against a brute or unreasonable thing, hauing neither will nor power to do it?

*Par.* It is naturall now, and so vnpossible to be done off, not as it was in the creation (for that nature was perfectly good in the gift of the Image) but as it is now, since the guilt, whereby that good nature, is in the forme of it, defaced. Now God giueth this Law vnto man, as the man of his creation, and not as he is in the degeneration; and this, with the rest, when he giueth to man fallen, he respecteth not what he is able to do in it, but what he was able, and should do, and not doing it, what he deserueth for not doing it, being wholly in the fault himselfe, that he cannot do it: and all this to the end, he might be humbled, in the sight both of his sinne and miserie, and also of Gods iustice, if he punish without, and mercie, if he forgiue in, Christ; whom he hath giuen for a remedie by faith to be sought vnto; and by repentance, with the fruits of it, sorrowing for sinne, and traouelling in the worke of the righteousness of the Law, which he is by him redeemed from the deserued curse of, to be serued and honored.

*12 Past.* What be the effects?

*Par.* They spring one from another in this order; of the naturall infection ariseth an euill thought; the thought moueth to a delight; and the motion delightfull deliberateth about the embracing of the thing corruptly enclined vnto. And thus farre go the steps of this sinne: vpon which, if not resisted, and nipt in the first blade,

blade, immediatly ensueth consent of the heart, approving and setting it selfe vpon it, as on a thing to be desired; which maketh the coueting to go forward to the consummation of sinne, in the other Lawes, within, and without prohibited. So that coueting, concupiscence or lust, be of two sorts, the one manifest by consent of the mind, which spreadeth it selfe through all the Commandements: the other is the pronenes of corrupt nature hanging continually off from Gods will, with all the motions of it, afore consent going, concluded within this Precept.

13 Past. *The good affection vnseasonable rising, how offenders?*

Par. The desire, either settled or roauing, to any thing in it selfe lawfull, before a man is either for yeeres, strength, sufficiencie of gifts, auoidance of place, or for whatsoeuer is fit and of due ripenesse capable of it, is a sinne against this Law, such as be the desire of mariage in him, that is vnder, or ouer aged; of an office or place in Church or Common-wealth, in him, that is vnfurnished; the gasping after an heritage ere his father be dead; after a reuersion, ere date of life or yeeres be expired; after money or commodities couenanted, ere they be due; and whatsoeuer wish to any thing of that sort flitteth in the heart afore time of Gods appointment, or without due meanes offered to it, it is sinne.

14 Past. *In not resisting the affection risen, what sinne?*

Par. The corruption of mans heart is euer working out some vile imagination, or other, euen ere man be aware of it, vpon sense of objects cast in; the verie same so rising, is transgression; nay, euen to haue that sincke so bubbling vp, is condemnation (for it was not their own, till man from the Serpent had suckt it in) but not to withstand and repress the fanſie for ranging any further, is, in the neglect, an encrease of that sinne; much more to delight in the thought had of it; and much more yet to pause vpon the embracing of it, which is full concupiscence,



cupiscence, though yet not consented to, and swaruing from the integritie, that should be in loue to God all-whole in the heart, is sinne.

15 Past. *Why then be the Papists so wicked, as to extenuate this concupiscence, and to make it no sinne of it selfe, but a bringer forth of it, after it hath conceived, and is, as it were, the wombe or worke-house of sinne, whence sinne, indeed, springeth, and matter to it commeth, but is not sin-selfe.*

3 Matth. 5. 28.

h Genes. 3. 3.

1—Vers. 6.

Par. First, what may that be, but sinne which conceiueth of it selfe the matter of iniquitie? were it from else where cast in, it had a probality of being void of sinne, as the Artificers shop is of ill-workmanship, which is the Artificers effect: but now concupiscence is both the shop wherein, and the matter whereof, yea and the worker, whereby sinne is conceived, contriued and wrought. For the object, which the outward senses take and send in, is not of it selfe sinfull, as neither is the action of taking in. For Christ distinguisheth 3 seeing a woman, and lusting after her seene, as that hauing no sinne, til the other come to. Whereby it is euident, that the other is the sinne abusing, and working euill by, the action natural. How often had *Adam* and his looked vpon, if not handled, for all her<sup>h</sup> saying (or at least, mought haue done) the forbidden fruit? Neither was the hearing of the Serpents suggestion of it selfe sinne: but concupiscence from mans free will, making a wrong assumption vpon the Serpents words, that the fruit was <sup>i</sup> good for meate, pleasant for taste, and desirable for knowledge conceived, concluded, consented to, and consummated the sinne, by eating, was this concupiscence now no sinne in *Adams* soule newly sprung? If it were, what lets why it should not bee so in vs now? Yes verily it is in vs sinne; and moreouer the punishment of sinne. Sinne in the hauing and working of it; punishment in the continuing of it through-out the whole seed, except Christ, in whose obedience it is abolished, as it first grew by disobedience. Againe, if it be no sinne, it is either good, or indifferent:

if

if it be good, how can it bring forth a bad effect? And why doth the Apostle so blame, and exclaime against it? If it be indifferent, then may it by some at some-times be well vsed. But neuer was it so, no, not by the most regenerate man, as the Apostle witnesseth; calling it <sup>k</sup> sinne, and his <sup>l</sup> indwelling; the Law of the <sup>m</sup> members, of <sup>n</sup> sin; <sup>o</sup> flesh holding no good things; <sup>p</sup> euill present, <sup>q</sup> the bodie of this death; <sup>r</sup> compassing sinne; and willing vs so often, to <sup>s</sup> crucifie the old man with his lusts. Also if it were no sin, what is that which Baptisme, by their owne confession, washeth away? The washing of Christs blood, and sin, haue such relation, as where washing is, sinne was; and where sinne is, washing must abolish, or else it remaineth vnto death. Say then that the child of this night is washed in Baptisme; and say this too, that it brought sinne with it. If the originall sinne (for actuall it could not) much more the degree of it, which is lust. Lastly, death being the <sup>t</sup> reward of sinne, and children often, euen at, or before their peeping out, dying, it is plainly euinced, that they haue sinne; but none as yet, saue this birth-sinne, which David also saith, <sup>u</sup> His mother had conceived him in.

16 Past. The affection for ones selfe working, I see how forbidden: May it not rise for a friend?

Par. No; wee may not wish, or desire a good vnto one which may be vnto another, in what he either hath, or should haue damageable. For God holdeth all <sup>x</sup> alike in bond of friendship, for his righteousness sake to be practised, and as they be of his creation, vnlesse they be enemies professed, as were the <sup>y</sup> Canaanites, and the <sup>z</sup> Egyptians, bidden to be spoiled and shunned, and for such vnto vs knowne. So may our wish be for a friend against such an one; or except it be in choice of two, to be well-wished vnto, the neereft and best is to bee in the good wish to be preferred, when the good thing cannot come to them both, nor be without the harme of either missed. And as it is sin for steeding a friend to wish a good from;

<sup>k</sup> Rom. 7. 7.

<sup>l</sup> — Vers. 17.

<sup>m</sup> — 23.

<sup>n</sup> — 24.

<sup>o</sup> — 18.

<sup>p</sup> — 21.

<sup>q</sup> — 24.

<sup>r</sup> Heb. 12. 1.

<sup>s</sup> Rom. 6. 6.

Gal. 5. 24.

<sup>t</sup> Rom. 6. 23.

<sup>u</sup> Psalm. 51. 5.

<sup>x</sup> Matth. 5. 45.

Luke 6. 35.

<sup>y</sup> Deut. 7. 16.

<sup>z</sup> Exod. 3. 22.



so is it more to wish an euill to another.

17 Past. *Of the affection thus much: What is the subiect whereunto it beareth?*

Par. It is in the Scripture partly concealed, as leauing the sinne to be of euery euill thing vnderstood: partly exprest for example sake.

Past. *Where is it concealed?*

<sup>a</sup> Rom. 7. 7.  
13. 9.

<sup>b</sup> Gal. 5. 17.

Par. In Saint Paul, where aiming at this Law, hee saith, <sup>a</sup> *I had not knowne lust, except the Law had said, Thou shalt not lust*, adding nothing of the subiect, which lust is carried vnto, as writing to men in the Law skilfull; and so leauing them to conceiue the obiect of lust in all things pertaining to the duty we owe vnto God in both Tables, which is euen in the regenerate, the <sup>b</sup> *lusting of the flesh against the spirit*; much more of the flesh in such, as haue not the spirit, but remaine still in the old man.

18 Past. *Where is it exprest?*

Par. In this Law, by Moses to helpe the rudenesse of the people in the rehearfall of some particulars, and these of things belonging to the neighbours vse vnder them comprehending all things which lust may beare vnlawfully vnto in any of the Lawes afore mentioned.

19 Past. *Shew me thy mind of them that be exprest?*

Par. They haue both an enumeration of some specials; and a summarie comprehension of the rest.

Past. *Shew me the specials?*

Par. They belong al to the good-being of our neighbour in his familie: which wee may distinguish into these two; his house containing, and his household contained.

20 Past. *What is meant by his house?*

<sup>c</sup> Deut. 5. 21.

Par. Not onely the timber and frame of it, but all the maintenance pertaining to it, either within, as his furniture for domesticall vses; or without, as his <sup>c</sup> grounds, yeelding him fruit to liue by. In a word, euery dead thing in, or about his house or field, mooueable or vnmooueable pertaining to life or pleasure. Of this, neither the whole

whole, nor any part may wee beare any longing or desire to.

*Past.* Why? how then can we, either in our wants to be supplied; or for our pleasure to solace vs in varietie of good things, one deale with another by commerce or lending; for there must be a desire to the thing, needfull in anothers hand, ere it can be dealt for?

*Par.* This taketh not away enterchange of commodities, and things desirable, but the desire to atchieue, or haue them to anothers hurt, and that freely, or at an vneuen hand of selfe-loue, without that louing regard of him which should be, that hee may receiue for it to his contentment in full worth by sale or exchange. As *d* *Achab* coueted *Naboths* vineyard, & not contented to intimate his desire, which also was then *e* vnlawful, as *Naboth* *f* telleth him, both for the matter, and for his person, entreating indeed, and vnder equall conditions; but for his place in a sort commanding: but being denied, hee groweth withall sick for it, and by *Iezabels* meanes, purchased and possessed it, vnder the price of *Nabals* blood. For so doe the wicked grow to extremities, after they haue giuen place to their lust vnlawfull, to atchieue their desire by fraud or violence.

*d* 1. King. 21. 2.

*e* Leuit. 25. 23.

*f* 1. King. 21. 3.

21 *Past.* What callest thou his household?

*Par.* Vnder this word I comprise all his liue things, which be either reasonable, or brute.

*Past.* What be the reasonable?

*Par.* They be either the next to him, or seruitors vnder him.

22 *Past.* Which is the next?

*Par.* The wife of his bosome, one flesh with him, by the knot matrimoniall for his helpe and comfort. And what is said of the wife, is meant also of the husband. For as the man is restrained of his lust to his neighbors wife; so is the woman to her neighbours husband: because the Law is tied to no one sexe: but serueth for both. Neither is it here respected (to note this here for all) what



cause or end the neighbours good thing is desired for; but it is simplie prohibited for any cause, which may bee to him grievous, or damageable.

23 Past. *Which be the seruitors?*

Par. They either spring from him, or be assumed to him. For so by implication, we conclude the first to bee much more reserued from being coueted; first they of lesse account be reserued; children as a part of him much more, then the seruant, an appurtenance to him, and both sorts bee distinguished by sexe: the child for education and breed to his better bestowing into another stocke; the seruant for doing moreover of workes domestically, the man abroad; the maid within to the mistris aduantage, and the seruants auaille, in his food and wages.

24 Past. *What is the brute?*

Par. Whatsoever of that sort serueth for plowgh or cart, as the ox; or for burden or iourneying, as the asse, which these two be applied to.

25 Past. *What is the summarie comprehension of the rest?*

Par. Whatsoever is thy neighbours: that is, whatsoever any way either belongeth to his possession, as his sheepe, his camels, horse, kine, corne, oyle, gold, siluer, iewels, and all afore noted liue or dead, for pleasure or profit, in food, apparrell or ornament: or concerneth his good & welfare, either in his quiet and peaceable enioying and fruition of the things he hath without molestation, overcrowing or thwarting by might or sleight: or in his spirituall state, without defeating, or interrupting him of the meanes to know God aright by, vnto saluation. And all these running into one of these three heads, which S. Iohn draweth, & whatsoever is in the world, into, belong either to profit, pleasure, pride or phantisie; and the coueting of them is either worldlinesse, fleshlinesse, loftinesse, or phantasticalnesse of mind, by this Law condemned.

31. Iohn 2. 16.

26 Past. *The sinne of this Law bath gone thus farre: What is the vertue of it?*

Par.

*Par.* To wrap vp all in one period, whatsoever may affirmatiuely be set in opposition to the former part negative, yea, or neglectiue, when cause is, that good motions should rise, as by name and speciallie, that ~~saye~~ or bowell-wagging in the distresse of our blood; that is the vertue, to wit, originall puritie, and all the immediat effects of it within; as holy thoughts of our selues or others, either sorrowfull for euill, bodily or spirituall; or ioyfull for good things of either sort past, present, or toward them or vs; with an holy wish or longing to haue the one, turned away, or patiently endured; the other cast to, or continued. Also a godlie delight in such thoughts so rising or moouing, with a chearefull embracing and cherishing of them, which will withall grow to a resolute consent, approbation, and a buckling to the deuising and applying of meanes to the good worke in euery Law, without and within. So that here will be heauenlineffe, spiritualnes, humblenes and contentednesse of loue to God mind; predominant, to man subordinate, and to our selues for both their sakes and vses, moderate; In a word, a perfect new creature, in the brightnesse of that image shining, which he was at the first adorned and honoured with.

CHAP.





## CHAP. XIII.

## The Epilogue.

Pastor.

S. I.



*Thus hast thou in the measure of the Lords grace, giuen a full declaration of the whole Law, for the knowledge of it. It remaineth that thou shew, that other next point of thy first diuision, to wit, thy disposition to the obedience of it: as also that other aboue it, of the ratification, which the Lord hath made in the censure annexed to it against the infringer and transgressor of it: that so thou maist the better vpon knowledge of thy selfe, and wretched case by it, make prooffe of the manner, how thou ad-dressest thy selfe to the participation of that heavenly benefit, which as in the word promised for remedying thy case so knowne by the Law, so is in the Sacrament of the Lords supper dightened and prepared for thee, vnto thy conscience for assurance of life and ioy sealed.*

*Par. These three points indeed remaine to be looked into; but if it please thee, because we haue been in this first part of the knowledge of Gods Law, so plentifull, as our speech is growen to a big volume; they may better be reserued vnto another time, and for another volume, if the Lord giue grace, vnderstanding and leisure thereunto. Meane season, I giue thee briefly my knowledge, as by thy ministerie I haue, through Gods mercie, been instructed, that my nature all corrupt and rebellious, hath an impossibilitie in it, to encline vnto, much lesse to performe, that obedience to the Law, which may please God: and that sith the Lord vnto this Law hath iustlie annexed the curse, which is euerlasting condemnation to euery transgressour: I find my selfe thereby to be in miserable*

serable taking ; and that yet being by faith in Iesus Christ, of the fathers owne mercie giuen to saue me, iustified, and by his holy spirit sanctified : I labour now to attaine vnto the righteousness of it in such measure, as grace enableth mee vnto ; sorrowing and sighing where I faile, as euery hower I doe, and entreating forgiuenesse for Christs merits sake : and so in the continued fruits of repentance, testifie my loue to God for his owne goodness sake ; and to man, euen mine <sup>h</sup>emie for the Lords Commandements-sake ; and thus prepared in mine hart, with purpose to hold on the course of an holy repentant life, for confirmation of my faith, and further fructification by it in righteousness to Gods glory ; I repaire to the Lords holy table, there further to be fed, comforted and nourished vp vnto the hope of blessed immortalitie with Christ in that glorious kingdome, which himselfe for me amongst the rest of his elect, hath purchased by the sacrifice of his owne blood, in the bitter torments of my death and curse powred out. To him therefore so dying for me, and for his whole Church, to present it blamelesse vnto his Father in the day of the great reuelation, to bee made vnto the sonnes of men ; together with the Father, so mercifully giuing him vnto vs ; and the most holy spirit so assuring him vnto our hearts, al praise, glory, dominion and power bee ascribed euerlastingly.

*h Matih. 5. 44.**Amen.*

22: 9: 49

*FINIS.*



for the taking; and that yet being by faith in Jesus  
 Christ, of whom we are made partakers to become his  
 flesh and blood, by which he died: I have now to  
 state unto the right conscience of it in such measure as  
 conscience will receive; following and holding where  
 I find as every power I do, and continuing for ever  
 for Christ's sake; and so in the continued fruits of  
 repentance, with the love to God for his own good-  
 ness sake; and to man, even mine, enemies for the love  
 of God and man; and thus I have in this manner  
 with purpose to hold on the course of an holy warfare  
 till the consummation of my faith, and final glorifica-  
 tion by the righteousness to God's glory; I desire to  
 the Lord's holy table, there further to be fed, comforted  
 and nourished up unto the hope of blessed immortality  
 with Christ in that glorious kingdom, which himself  
 for me amongst the rest of his elect, hath purchased by  
 the sacrifice of his precious blood, in the bitterness of  
 my death and cruel power of the law therefore to  
 dying for me, and for his whole Church, to prepare it  
 himself unto his Father in the day of the great resur-  
 rection to be made unto the fount of life together with  
 the Father, to marvellously give him unto us; and the  
 most holy Spirit to assure him unto our hearts of praise,  
 glory, dominion and power be ascribed unto him for ever.

St. Mark's.



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